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BENEATH THE SOUTHERN CROSS



THE REV. H. S. WOOLLCOMBE

With some New Zealand trout

BY THE REV. H. S. WOOLLCOMBE

NEW ZEALAND TROUT

BENEATH THE SOUTHERN CROSS

BEING THE IMPRESSIONS GAINED ON A
TOUR THROUGH AUSTRALASIA AND
SOUTH AFRICA ON BEHALF OF
THE CHURCH OF ENGLAND
MEN'S SOCIETY

BY THE

REV. H. S. WOOLLCOMBE

CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF YORK AND
SOMETIME TRAVELLING SECRETARY OF THE CHURCH
OF ENGLAND MEN'S SOCIETY

WITH 28 ILLUSTRATIONS FROM PHOTOGRAPHS

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1871

W. J. BOON
W. J. BOON

DEDICATED
IN HEARTFELT GRATITUDE
TO THE MEMBERS OF THE MEN'S SOCIETY
ALL OVER THE WORLD
TO THOSE AT HOME WHO SENT ME AND
THOSE ABROAD WHO GAVE ME SO
KINDLY A WELCOME

PREFACE

FOR the benefit of my readers who are not connected with the Church of England Men's Society it is perhaps necessary for me to explain the purpose of my long tour.

Branches of the Men's Society had been formed in various parts of the British Empire. Many of them had been appealing to the Home Society to send a representative on a travelling mission to explain the principles and aims of the Society to Churchmen abroad. In answer to this appeal the Council of the Society did me the honour of inviting me to be their accredited representative across the seas. The welcome I received, quite apart from the little I was able to do, justified the action of the Council, and has led to others being sent out to do similar work.

My work was partly "missionary," partly "educational." In many places I held large mass meetings for "all sorts and conditions of men," and in one case conducted a regular ten-days' mission for men only. In most dioceses I had meetings for clergy to explain to them the ideas

and principles of the Society, as well as meeting bodies of Churchmen for the same purpose.

But what I taught was as nothing to what I learnt. The Colonies and the Colonial Church mean something to me very different to what they did before, and badly as I fear I express myself in this book, my impressions abroad have given me new ideas as to problems at home.

A preface is often a postscript. This preface certainly is. It will be obvious to any reader that there is an apparent contradiction between Chapters VII and VIII. The contradiction is more apparent than real. Chapter VII deals with the "ideal," Chapter VIII with the "real."

There is no doubt that an indigenous ministry is the right aim, but for a long time in a new colony it cannot supply the whole need. The archbishop's appeal for Western Canada proves that our leaders realise this important fact. For a time then England must be ready to send clergy where they are wanted by these new and growing nations, and there is little doubt that our own Church has been sadly remiss in the matter. Yet our readiness to send must be restrained if these new nations are to be earnest in their endeavours to find and train an indigenous ministry.

We may hope that the time will never come when men from England will not be found ready to go forth to special work for the Colonial Church

and Colonial clergy ready to return the compliment, but the regular supply must come from "home" and not from "abroad" if the Anglican Communion is to become the Church of the great Colonial nations.

The difficulty is to know when the time has come in any particular case for the daughter Church to stand alone : with some such system as I have ventured to sketch in Chapter VIII we might know, at present we are certainly in the dark. One thing, however, is clear, that many nations still need the help of English-trained clergy, and that there are not enough at present ready to answer the call.

On page 86 I should have mentioned the small though excellent Theological College of St. Peter's, Grahamstown. It is for the Church of South Africa to decide whether it is better to send all her future ordinands to be trained there, or whether it would be better for the Church as a whole that some of them should be trained in the old land. The College itself, if I may be allowed to say so, seemed to me to compare very favourably with some I saw elsewhere.

And now a word of thanks to the Rev. J. Gibbs of Poplar for the loan of some Australian photographs ; to many, too numerous to mention, whose ideas appear, though I fear often unacknowledged, in the pages of the book ; and last, but by no

x BENEATH THE SOUTHERN CROSS

means least, to the Countess Ferrers for so kindly correcting the proof-sheets.

A word too of sad regret ; as this work goes to press, news has come of the death of the archdeacon whose work I mention on page 73. There is now no need to conceal his name ; the late Archdeacon Peacock of Warnambool, in the Ballarat Diocese, struck me as one of the best and wisest of the leaders of the Australian Church. It is sad indeed to feel that he was not spared to rule over a diocese with the same energy and enthusiasm that he gave to his parish and archdeaconry. God grant Australia may produce many like him, and then her indigenous ministry will be strong indeed.

H. S. WOOLLCOMBE.

January 1913.

CONTENTS

CHAP.	PAGE
I. INTRODUCTORY	I
II. EMIGRANTS	9
III. LIFE ON THE LINER	20
IV. GREATER BRITAIN	27
V. THE COLONIAL CHURCH	44
VI. "ISOLATION"	61
VII. A HOME-GROWN MINISTRY	81
VIII. A MOTHER AND HER CHILDREN	95
IX. A BLOCK TO PROGRESS	110
X. NEW CHURCHES	122
XI. THE MEN'S SOCIETY	130
XII. BLACK NEIGHBOURS	142
XIII. WHITE NEIGHBOURS	148
XIV. CONCLUSION	156

ILLUSTRATIONS

The Rev. H. S. Woollcombe, with some New Zealand trout	<i>Frontispiece</i>
A COACHING TRIP OF 200 MILES IN NEW ZEALAND (SOUTH ISLAND)—	
	FACING PAGE
The Coach	4
Changing Teams	4
Coal Lumpers (New Zealand) after an open-air meeting .	16
An Oxford House Club Member outside his home in New Zealand—a contrast to Bethnal Green	16
TWO OF MY KIND HOSTS—	
A New Zealand Farmer and his Family	27
An Englishman's Home on a Rhodesian Goldfield .	27
A "mob" of Horses—Australia	34
Australian Cattle	38
The Victoria Falls, Zambesi	43
The Narrow Gorge: the exit of the water below the Falls	43
A Sporting Bush "Brother" (Rev. J. Gibbs) in his tandem	68
A Bush "Brother" starting on his parochial visitation .	68
A Zulu Chief and his Boys	78

xiv BENEATH THE SOUTHERN CROSS

	FACING PAGE
Zulu Women. The former with a heavy tub, the latter with her baby	78
The Zambesi above the Falls	98
The Zambesi above the Falls, near Livingstone Island . .	98
Archbishop of Cape Town and Mrs. Carter	108
The Garden of Bishops court, Cape Town, Table Mountain in the background	108
The Victoria Falls, Zambesi. The overturned canoe on the left was upset by a hippopotamus, and two of the occupants were drowned and washed over the Falls .	122
A Maori House—with a Maori making a speech as he walks up and down outside.	132
A Maori Girls' School	132
PENALONGA MISSION, MASHONALAND—	
The Girls grinding Corn for my benefit	142
Group of the "Boys" with the Missionary. Loben- gula's son is in front of the Missionary	142
Kaffirs waiting for "Passes," without which they may not leave their homes	146
Kaffirs making Porridge in a Compound on the Rand, Johannesburg	146
The Penalonga Mission, Mashonaland; Rev. H. Etheridge in the distance	160
Rhodesian Natives with the Native Commissioner	160

Beneath the Southern Cross

CHAPTER I

INTRODUCTORY

To begin with an apology, I fear, is not the best way to secure the interest of my readers, yet I feel, in this my first venture as an author, I must apologise for my audacity in daring to write a book. I can certainly lay no claim to literary experience, still less to literary excellence. Like most other clergy, I have had to issue reports of the work I was trying to do. When I was head of the Oxford House University Settlement, those reports were presented to the learned Dons who formed our governing body; their custom was to translate my bad English into their good Latin, and so deliver my production from its obvious faults. On one occasion, for some reason or other, this was not done, and I issued the report "off my own bat." The remarks of the editor of a well-known London Review still rankle

2 BENEATH THE SOUTHERN CROSS

in my breast, when he began his critique of the report by saying "the thing is not even English"!

Still literary excellence is not everything. I am tempted here to tell what I fear is, with me, an oft-told tale of an old Devonshire groom in the service of a friend of mine in the west country. My friend was a hunting man, and by no means a light weight in the saddle. On one occasion he purchased a well-bred and most beautiful little mare, but finding she was quite unequal to the task of taking him over our Devonshire banks, he changed her for a big and ugly raw-boned horse. When he brought his exchange into the stable-yard he turned to his man-servant and said, "Well, Sam, what do you think of him?" Sam scratched his head, and replied, "Well, sor, it always seems to me that 'osses is like wummen; if you want 'em for wark and sarvice, you mustn't mind their looks!"

My hope is that though my book will certainly lack literary merit, it may be of some kind of service. I have had quite a unique opportunity of getting a bird's-eye view of Colonial life, and above all, of the Colonial Church. Seeing it as I did from many different points of view, and in many parts of the world, without any but the very vaguest previous impressions, I may be able to teach many who have never travelled something of Colonial life and, above all, of the problems of

the Colonial Church, and possibly I may drop hints of some little service to those who are engaged in the gallant task of the Church abroad. Had it not been for my illness, and the stern doctors who put me under a muzzling order for nearly a year after my return to the old country, I should probably have given these impressions in a better way from public platforms and pulpits. Prevented from so doing, and with the hope that what I say may stir up increased interest and sympathy between the Church in the old land and that across the seas, I am daring to make my voice heard through the medium of this small book.

My field of vision was certainly a wide one. I left England some three years ago, and after spending a day at Colombo with the kindly bishop and seeing a glimpse of Church life there, I went on to Australia. I travelled practically through the whole of the southern part of that great continent, landing at Fremantle on the extreme west and gradually working my way to Townsville in the far north-east. I made a short trip to Tasmania, and then travelled over the greater part of New Zealand. I had a month's return trip through the chief cities of Australia, crossing the Indian Ocean and landing at Durban in South Africa. Here my work was confined to the English population, and I saw almost nothing of the purely native dioceses, though I got a

4 BENEATH THE SOUTHERN CROSS

good idea of the country as a whole, my trip extending from the Zambesi to the Cape (north and south), and Durban to Mafeking (east and west).

I left South Africa for similar work in India, but alas, here I broke down, and my vision of that wonderful and fascinating country was little more than a glimpse. Practically the whole of my two months in India were spent in bed or on a couch, and as soon as I was sufficiently well the doctors ordered me off home.

A glance at the map will show my readers that I am not wrong when I say that my field of vision was fairly wide. I was lucky, too, in coming across the most wonderful assortment of different grades and types of human nature. I calculated roughly that by steamer, train, and motor I must have travelled well over 45,000 miles. I had numberless talks with the hundreds of men whom I met, and more often than not, on the problems of religion and the Church. I was the guest of governor-generals, governors, bishops, squatters, and the less well-known clergy and laity. I met many members of parliament, and I was entertained at a parliamentary lunch by the Speaker of the Federal House of Australia, meeting on that occasion both Mr. Fisher and Mr. Deakin, as well as many other prominent Australians.

Naturally after my English experience I was



The Coach



Changing Teams

A COACHING TRIP OF 200 MILES IN NEW ZEALAND
(SOUTH ISLAND)

anxious to see something of the "working man" on the other side of the world. I met him everywhere—on emigrant ships, down the mines, in the great workshops. Some of my most inspiring meetings were held in the dinner-hour, where I caught the men between the shifts, and standing on a great engine or an improvised platform, endeavoured to give them what I believe to be Christ's great message to Labour.

On several occasions I met people travelling, like myself, to appear before public audiences. These were not clergymen or speakers, but actors and professional singers; many of them were delightful people and excellent company.

My advantage was greatly increased by the extraordinary frankness with which this varied assortment of human beings was ready to discuss with me the subjects in which I was interested. Their frankness in some cases at first may have been due to the fact that on lengthy journeys I wore a soft collar and black tie instead of the clerical "dog collar," and thereby, I fear, successfully concealed the fact that I was a clergyman, though I quickly undeceived any I met who were not aware of my identity. I had some amusing instances of people's mistakes, not too complimentary to my personal appearance. When I was standing in a big hotel in New Zealand one day, a lady asked me "if I was a waiter in the establish-

6 BENEATH THE SOUTHERN CROSS

ment." I informed her I was not, but a clergyman of the Church of England! On another occasion an excited Afrikaner asked me "why I stood on the platform instead of the ticket collector's office when he and others wanted serving with tickets?" I replied that "I was paid to do a different job, and had quite enough to do with my own without taking on anyone else's!"

I was surprised and touched on very many occasions by the confidence which perfect strangers were ready to place in an unknown cleric, and with their readiness to hear what I had got to say. I remember the head of the local Labour Party in one township in New South Wales begging me to stay another night, and promising to rally the whole forces of local labour to the town hall if I would address them on the relations of religion and labour. One day I stood on an enormous log of Australian timber and talked for a few minutes at a timber mill in the midst of the West Australian Bush. The bell rang as I was closing my few remarks, and the men again invited me to stay, and said they would fill the biggest hall in the place (which is certainly not more than a tin shanty) if I would only give them another talk. In Queensland the Labour Party asked me, half in jest and half in earnest, if I would like to chuck the "dog collar" and be their member. This last, however, was less a compli-

ment than it sounds, because I saw shortly afterwards in the Brisbane Press that that township was unable to find any Labour representative, so I suppose they were hard put to it!

I mention the extraordinary variety and almost overwhelming kindness of these men to a humble individual like myself, not to emphasize my own importance, because I have none to emphasize, but merely to show that even if I were a bigger fool than I happen to be, I could not help learning something from such a unique experience.

As I have put my thoughts on paper, I have felt still more clearly my audacity in daring to criticise the methods of the Church abroad and to give hints where I think improvement might be made. The second day after my landing in Australia I was waiting outside a shop in the city of Perth, when a perfect stranger came up, and almost pushing his nose into my face, exclaimed, "A new chum, I think!" "I don't know," I replied, somewhat startled, "exactly what you mean, but I am bound to confess that I haven't been much more than twenty-four hours in this country." "Ah, yes, I thought so; you can always tell 'em!"

A flying visit like my own cannot make me anything but a "new chum," but it is with the hope that as "the looker-on sees most of the game," and as this looker-on has seen a good deal in a short time, his views will be treated kindly

8 BENEATH THE SOUTHERN CROSS

by the brethren of the Church abroad and will be accepted in the spirit in which they are written. I do not in the least wish to "teach my grandfather," but as the Church nowhere is perfect, and we have none of us found out the best way to win the world, I venture to state my opinions, humble though they may be, in the hope that they may be some little help towards solving the tremendous problems with which the Church everywhere is faced.

My readers will notice that Australia looms largest in my thoughts, as Australia certainly took up the greater portion of my time. I have written most about Australia, or rather Australasia, because the life of the Englishman and of the Church is very much the same, in the main, in all colonies where white men live, and what one says on general principles about the life in Australia is true, I should suppose, of life in most of the Empire. I have touched a little on special questions in South Africa, but even I have not dared to say much on such very difficult matters.

It is with this apology, and with the expression of these hopes, that I offer this book to my readers.

CHAPTER II

EMIGRANTS

FREQUENTLY at my meetings all over the world some chairman, wishing to pay me an undeserved compliment, would tell his audience that they ought to feel very grateful to me for making such a sacrifice in travelling so many miles in order that I might deliver my message. My only reply was to tell both my chairman and the audience that there was not a man in the hall who would not have been delighted to take on my job of travelling round the world with £200 a year and all expenses paid. I feel as I write that many a man, confined to his desk all day, and many a cleric working in a small parish, would give much to have been in my shoes. My tour was very like any other pleasure trip, and though the work, with the travelling, proved rather too much for me, I could never say that I have as yet undergone any of the hardships of service abroad. I can never be grateful enough to the authorities of the Church of England Men's Society for the opportunity they gave me of seeing the world. A week out from England was quite enough to make me feel the delights of a new experience

and wider vision. The life on the big liner, on which I started from England, gave me a picture in miniature of England's Imperial Mission. Here was a major, going out to join his regiment in Egypt, discussing Eastern politics with a tea-planter from Ceylon, ready every night to devise a new sweepstake on the number of leaves on a pine-apple or almonds among the raisins! Here, as in every other ship in my frequent sea trips, I came across hard-headed business men, who were travelling all the world over for British firms. Many of them were men of high character, and of really good education; though there was ever a minority who seemed to have few ideas above the everlasting game of poker. To meet such men was to feel that the real secret of expansion of British trade lies in the hands of these who are seeking fresh markets for British goods. I suppose it is their knock-about life which makes them such exceedingly good company. Some of my very best friends on the high seas came from the ranks of commercial travellers.

In the first-class saloon was a successful squatter from Australia with more acres on his Australian station than "h's" in his vocabulary. He had carved out a fortune for himself, and was one amongst many who are building up the fortunes of a great and splendid country.

In the third class was a dairy farmer from South

Australia, just starting on the road to fortune, the great drought in Queensland having given him, amongst other farmers in the more fortunate parts of the continent, a chance of gaining where others lost. He had saved enough money to take a trip home, with his wife and family, to visit the little country village in which he was born, and show his children to the old people before they died.

It was much the same coming from Australia across the Indian Ocean. I met there men who had not left the lonely bush life for years, but who were now making a trip to the old land. One told me he had ridden three hundred miles to a railway station, put his horse in a paddock, where he expected to find him when his six months' holiday was over. Another, a still quainter specimen, who performed the skilful feat of eating blanc-mange with his knife, confided to me that he had sent £100 home to a bank in England with which he meant to enjoy himself in London. Finding that his pride led him to give this confidence to most of his fellow-passengers, I thought it my duty to warn him that too many confidants on such a matter might mean the speedy disappearance of his hard-earned savings.

That is the brighter side; one saw the darker as well. Leaning over the ship's rail, or pacing up and down the deck after dark, men would often give you a glimpse into their past history, revealing,

sometimes unconsciously, fatal weaknesses which made their chance of success in the Colonies a very remote possibility. One can understand respectable people at home wanting to hide the "family skeleton" in an unknown and distant land, but it is surely little short of madness to send out a man who, with all the advantages of home influence, has been unable to withstand temptation to a country where these temptations in many cases will be doubled or trebled, and the restraining influence of home example and public opinion removed. The "remittance man," that is to say the man who is given a certain sum each month or quarter to stay out of England, is a sad but by no means uncommon feature of colonial life. A poor old miner, speaking to me after one of my meetings, asked if he might become a member of our "Men's Society." On my asking the vicar something about him he told me that he was the uncle of an English peer, and but for one life might have been a member of the House of Lords.

At another meeting I came across a similar case, a member of a well-known English family, looking much more dishevelled and bedraggled than most of the other men in that audience, rough though they were.

Quite apart from the cruelty to the weaker member of the family in such banishments, it does

seem hardly fair for the Old Country to shoot out its rubbish into its children's lap. Surely if we had a real love for the Empire and a vision of what these new nations may mean to the world, we should be ready to give them, even more than we are doing, of our very best and not of our worst. The Colonies ought never to be again, what some of them were in their early history, a dumping ground for our failures ; rather they should be the new soil where we mean to plant the very best of our seed with the assurance of a glorious harvest in the future.

Yet perhaps remarks like these need to be qualified. If the failure at home is in earnest about making a new start, there is boundless opportunity for him in a new country where he can make a new beginning apart from bad associations and old companions ; but that chance should not be offered to anyone till he has given evidence that his desire for a new start is genuine. That evidence given, it is quite likely that the opportunity of a prosperous life in the colony may prove, as in many cases it has done, a splendid incentive to a new beginning.

Coming to the Colonies after thirteen years in the East End of London, one of the most striking as well as refreshing facts to me was the absence of any real poverty. When I mentioned this at a big meeting at Wellington a man, whom I after-

wards discovered to be a Socialist, shouted out that it was quite untrue ; but facts are stubborn things, and anyone who has known anything of the real grinding poverty of the big cities in England would agree with me and not with him. One saw men, of course, and heard of others, who were in temporary difficulties ; all countries have their times of commercial depression, which means temporary poverty for some. In the big towns of Australia one met men whom *we* should call tramps, and they call "sundowners," who reminded me of their brethren on the Thames Embankment at home, but their poverty is largely a matter of fault and not of misfortune. If a man is ready and has the health to work and is willing to go anywhere to find it, no one out there need remain poor for long.

The life history of many rich men in the Colonies is quite a romance. I remember being entertained in princely fashion in a beautiful country house in New Zealand. As I walked to the town hall with my host after dinner, he told me how he came out to New Zealand as a British blue-jacket in the second Maori war. As his time of service expired at the close of the war he entered the service of a universal provider in a thinly populated district, and was engaged in distributing the goods at various centres. Having saved a little money he started a store in what he rightly thought would be a growing township. He is now the "Whiteley" of a

large and prosperous district ; his store, over which he proudly conducted me, takes up the major portion of a large street ; he has been Mayor of his town, and is quite one of the local celebrities.

There is a story told of another big man in Australia who, at the close of a dinner which he had given to his friends and where they had drunk his health with some enthusiasm, proposed in his turn the health of the judge who had sent him out there, and so, unconsciously, had been the founder of his fortunes.

That is a story of which some may think Australia may be ashamed. It is England that should be ashamed and Australia that might well be proud, when one realises that out of such a start she is making such splendid history. All do not make fortunes, but most men with anything in them get on.

"The world is very small," and time after time I knocked up against my old club boys and men from East London who were starting life in the new country. I jumped out of the train one day at a station on the borders of New South Wales and Queensland to purchase a Sydney paper, and almost ran into the arms of an old club boy from London, who was as much surprised to see me as I was to meet him. We only had a few moments' conversation, but it was enough to enable him to paint the contrast between his old life when I knew

him and his life in Australia. My last question, as the train moved out of the station, was "I hope you are saving money?" His answer brought back a real Cockney whiff as he shouted "Not arf."

Several others, too many to mention in detail, I found happy married men, without that awful bug-bear of "out of work" which takes the heart and life out of many of our British working men. Many of them were paying the best possible compliment to the Colonies by sending home urgent advice to relatives and friends to come out and join them.

It would be most unwise, as well as quite untrue, to let anyone think that money is easily got in these new countries. No one makes it who is not ready to work, and to work really hard, ready to go not where he wishes but where he is wanted, and who has the moral backbone to stick to a lonely life and to withstand the many temptations such a life entails. There are others too who, though they seem to work hard, do not seem to succeed, many of them because they have not the qualities which ensure success. I think as I write this of a public schoolboy of unblemished character and perfectly straight life, who started as a farmer, but who is now acting as farm labourer at half a guinea a day to a more fortunate man, who very likely started life in the old country in a labourer's cottage.



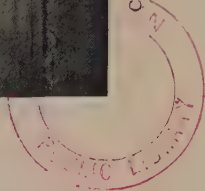
COAL LUMPERS (NEW ZEALAND)

After an open-air meeting



AN OXFORD HOUSE CLUB MEMBER OUTSIDE
HIS HOME IN NEW ZEALAND

A contrast to Bethnal Green



The little that I have said will show how important, as well as how difficult, is the work which our Emigration Societies are doing at home. One would like to feel that one day all such agencies will be put under the control of some Board, under Government supervision, which will be in close touch with all our Colonies ; which will know where men are wanted, what kind of work they are wanted for, and will send the right men to the right places. By these means men might be advised with greater thoroughness than they are at present as to the best way to start their new life, and the real facts as to what that life entails might be laid before them. One fears that emigration work is not always done by the right people. Agencies abroad are so anxious to attract immigrants, that they are in danger of painting the rosy side of the picture without explaining the hardships that will have to be faced. The charitable bodies, with a real desire to help the unfortunate, are so anxious to give some failure at home a chance of a new beginning that their work is apt to be done with the more haste that means worse speed. It must be said, too, that charitable agencies, which depend for their support on voluntary contributions, are sometimes led into the snare of haste by the temptation to pile up statistics which will tempt donations out of the pockets of the charitable. Intending emigrants must know the facts. I feel sure that many farmers

in England who hear stories of grants of bush land abroad, do not realise what strenuous labour such land needs before it is ready for any sort of cultivation. No doubt such facts would not deter the right sort of man, but it is only just to him that he should know them before he starts.

Men must expect to learn. Many who have gained their knowledge in the old country do not understand that farming abroad is a very different matter. A certain mayor very kindly took me to view the great district round the central township of which he was the chief citizen. After showing me with pride how much "closer settlement" had done for the district, he urged me to tell the authorities at home that no man should be allowed to take up land in Australia until he had worked under an Australian farmer for a year or two. He told me of several good men who might have done well if they had put their little amount of capital into the bank and had been ready "to go to school" with an Australian farmer for a year or two; but alas! in their impatience to make a start, they had taken a farm and lost their all, not through their fault, but simply through their ignorance.

The Colonies appear to me to be much more businesslike in their reception of immigrants than we are in sending them out. Few of us want the Government to do everything, but emigration is

so important a matter that it is only right that the authority of the State should organise and direct this most important business. The actual work of dealing with intending emigrants can well be done by religious and philanthropic bodies, but an expert Government official should be behind, with the power to direct and the skill to inform. The Governments abroad are doing much in the reception of the immigrant, and there is an immense field of work for social and religious workers in keeping in touch with those who leave our shores and providing them with just the kind of friends who will help to keep them straight in more ways than one in the life that lies before them.

Many of the suggestions I have ventured to make are being carried out by the Central Body for the unemployed ; and one hopes that the work they are doing may lead to the ultimate co-ordination of all emigration work.

CHAPTER III

LIFE ON THE LINER

A CLERGYMAN'S duty on board a big liner is a most interesting one, especially if he happens to have the good fortune, as I did, to be the ship's chaplain. There are few congregations so inspiring as a body of men and women who are going out to become members of one of these great new nations. It is not hard to find subjects on which to preach, and it is rare indeed, even after the feeblest of one's efforts, that there are not some both ready and anxious to talk over the subject of the sermon. I can see now the face of many a splendid man, as we talked together most earnestly after some saloon or deck service about the difficulties and temptations of his life. Out on the broad ocean theological differences seem not so large as they are at home. The religious minded people on board ship are naturally drawn together. The first time I celebrated the Holy Communion, when a few days out from England, I had a goodly congregation composed, owing to the weather, entirely of men. I had asked no questions pre-

viously, and I found two of my congregation were Lutherans !

One of my best friends on the outward voyage was a "Christian Brother" who was going out to teach in a Roman Catholic School, and many were the conversations I had with two Quakers. We all found much in common, and just before we got into Fremantle three priests of the Church of England joined with the two Quakers in a common prayer-meeting on behalf of their respective work.

The authorities on board are ready to do all they can to help the chaplain in his work. It is wise to remember, though some are apt to forget, that even the chaplain is under the command of the captain, and no service should be advertised or organised without the captain's or purser's consent. It is well, too, that on the high seas we Anglican clergy should respect the ministers of other denominations; nothing causes the enemy to blaspheme so much as to find a tactless clergyman insisting on what he supposes to be his rights; he will always find on an English ship great deference shown to our Church and its ministers.

Morning service in the Prayer Book is the appointed service for Sunday morning by the rule of most English companies, but if there was a minister of another denomination present older than myself, with the captain's consent, I always

asked him to preach. I am sure neither I, nor the Church I represented, lost anything by my doing so. Sometimes the captain will take the morning service himself, and on one ship the captain, a Plymouth Brother, always made a practice of preaching at the evening service. The passengers had invited me to be the preacher. I referred them to the captain, who gave his consent, but on hearing of his usual custom, I told him that I wished to stand aside in his favour. The dear old man seemed quite delighted, and we went off to the service together, and a somewhat lengthy affair it certainly was. He first offered a prayer which was in itself a sermon. He then read a psalm and a lesson, before each of which he delivered a long and explanatory address. He then gave out the text and began to deliver his sermon. He had not got very far before the man sitting next to me, at the other end of the saloon, attracted the preacher's attention by a shrill and startling whistle, uttering the earnest entreaty, "For goodness' sake, Captain, cut it short!" I fear most of the congregation laughed loudly, and the dear old captain drew his discourse to a speedy close.

Children everywhere are a delight, though on board ship they are a bit of a trial to weary and sea-sick parents. A most excellent lady organised with me a Day- and Sunday-school on the way out to Australia, and great fun we had. We had

lessons in geography and natural history, and heard nothing of the religious difficulty, all our children being duly instructed in the English Church Catechism.

On most week-day evenings I found a few men ready to join in the evening service.

One's own private prayers in a small cabin, shared sometimes with three, and almost always with one or two, other passengers, were a bit of a difficulty. I found, however, that my comrades in the cabin were, on more than twenty voyages, such gentlemen, that after the first day or two they discovered the time of my devotions and absented themselves accordingly. One quaint old gentleman wanted to start a religious discussion with me one morning in the cabin before any of us were up. He stuck his head out of his bunk, saying, "Parson, the beauties of nature have taught me to disbelieve in God!" I was quite ready to carry on a talk with such an interesting beginning, but my mates promptly sat upon him, as they thought he was "pulling my leg."

The dangers of life on board ship lie in the truth of the old proverb, "The devil finds plenty of work for idle hands to do." There is much excuse for men who while away the monotony by the excitement of a "sweep" or of a game of cards with "a little bit on to make it interesting," but there is no excuse for men who gamble with any chance

acquaintance on board among the passengers. It is little short of robbery to take money from an emigrant through a game of cards, when perhaps that money is his one chance of making a good start in the new life. Such a man may be a fool, but that is no reason why others should be knaves. I found one such fool (and heard of more) who had been given a ten-pound note by his poor old father to help him make a new start, and before we were out of the Mediterranean he had lost £9 of it. After hearing this I took the opportunity, at the next Sunday evening service on deck, to give a piece of my mind to the knaves into whose pockets the money had gone.

There are graver dangers, too, in ship life, and I often feel that such societies as the S.P.C.K. might pay their chaplains less, and with the money provide some good woman, possibly the head stewardess, to look after and watch over the girls on board; a stewardess does this in most ships quite naturally, but a little encouragement might help her to do more. Social life on board ship has its humours as well as, what I may almost term, its horrors. It has almost become proverbial that girls who go out to meet bridegrooms on some distant shore are in danger of getting engaged to some other man before they land. One of the captains told me that such a girl, accompanied by her mother, carried on a flirtation with a rich

bachelor on board the ship, obviously with her mother's full consent, not to say approbation. Before they had proceeded far the girl was engaged. The mother asked to see my friend the captain, and told him that when they came to the place where they had intended to land, and where the poor bridegroom was presumably waiting, she wished to remain with her daughter in the cabin, whilst she hoped the captain would interview the disappointed bridegroom and inform him of her daughter's change of plans. The captain shortly and sharply replied, "Madam, I am paid to run this ship, not to do your or your daughter's dirty work."

We owe much to societies who watch over our English girls when they land in a new country. It will require all their care and vigilance to save these girls from many of the sharks who await them there.

A chaplain should be ready to do all he can to provide amusement for the passengers. He will get plenty of people to help ; very likely such work will be done by others without his aid, but I hope never without his encouragement. On my first voyage I was such a regular landsman that I knew nothing of deck sports, and I fear we had very few. Later on I learnt more, and on one boat where we had a strong sports committee we had some amusement every day, and one might almost

say all day. Such sports included a most wonderful fancy dress ball, a trial by jury, in which the present writer was counsel for defence in a breach of promise action; and two Sunday afternoon lectures which he also delivered, one on East London and the other on the County of Devon. In spite of the naval blood in my veins I was never quite comfortable on board ship, but I was rarely anything but happy. There was much to do, many to see, and much that was intensely interesting.



A New Zealand Farmer and his Family



An Englishman's Home on a Rhodesian Goldfield.

TWO OF MY KIND HOSTS

CHAPTER IV

GREATER BRITAIN

I HAVE never forgotten a speech by a certain notable canon on the subject of romance and reality in East London. He described, in his own inimitable way, the feelings of a West-ender visiting East London after being fired by the romantic eloquence of the East-ender's bishop. The West-ender, full of romance, can hardly believe that the East London, seen from the top of a 'bus, with its drab and dull streets, and its most commonplace and most ordinary people, is really the East London described in the pulpit of Christ Church, Lancaster Gate. Like most people, I had read romantic stories of the Colonies, and though I found plenty of romance and much that was unlike the life of the old country, yet what first struck me was how surprisingly like, in many respects, was the life abroad to the life in England. Africa felt more foreign than either Australia or New Zealand; but it was not until I drove through the streets of Bombay that I understood the feelings of being in a really foreign country. In my own case this

sense of being "at home" was largely due to the fact that most of my time was spent in the bigger centres of population and not in the romantic Bush ; partly, too, to the quite boundless hospitality of the Colonial. I had often heard of Colonial hospitality, "but half of the truth was not told me." They made you feel that an influx of guests instead of being a burden was the very kindest of favours ; the only complaint being that one did not stay long enough, and that one's demands on their kindness were too few. I shall not forget my shame when I discovered that a kindly arch-deacon and his wife, who were by no means young, had been sleeping in a back kitchen in order to provide me with the one and only decent bedroom !

We stay-at-home English folk of the middle class cannot realise what such hospitality means in a land where, excepting in big houses or in the towns, servants are unknown. In the orthodox fashion, I used to put my boots outside the door of my bedroom, and each morning found them beautifully cleaned. One morning I found the parson's wife busy cleaning them, and in my innocence exclaimed, "You must not clean my boots," I received the naïve reply, "Who else do you think is going to clean them if I do not ?" After that my boots no longer appeared on the door mat, and on my arrival downstairs I used to

inquire for the whereabouts of the brushes and blacking, and learned to be my own boot-black.

Perhaps to a conventional Englishman brought up in an ordinary conventional house, one of the most striking, as well as the most refreshing, contrasts between our life and theirs is this fact, that work of any kind, even of the humblest, is no degradation. Ladies did not apologise out there for, nor are they ashamed of, doing their own housework. An Englishwoman, in whose house I was staying, told me that at a local ball she heard two beautifully dressed ladies complaining that they were too tired to dance, as the dance happened unfortunately to have fallen on their washing day! I frequently stayed in houses where the young ladies of the household appeared at dinner in charming evening blouses, one of them apologising for being the last to appear, her duties as cook having kept her up to the last minute in the kitchen. I was delighted in such households to be allowed to take my share in the washing-up. And in one case I was initiated into the mysteries of scrubbing out the kitchen; though, according to expert opinion, my skill was not quite equal to my zeal.

Every Bush parson has to groom, feed, and harness his own horse; and many are the yarns that the Colonial likes to tell of the "new chum" parson's mistakes.

All this sounds amusing, and possibly rather romantic to us, but it has its sadder side. Many of the wives of poor clergymen are worn out before their time with all they have to do ; but while one pitied them, one was filled with boundless admiration for their cheerful contentment in a life of real "hard labour." No one out there thinks a lady or gentleman loses caste, as I fear might be the case in England, by doing such work. I remember going into a tea shop in a certain town in New Zealand, and finding a lady whom I had met at a social function in the home of an important local family sitting at the receipt of custom ; and, giving me my change, she laughingly explained to me that the ordinary attendant was ill, and that she was taking her place in order to make a little money for Christmas.

Another friend of mine through no fault of his own was compelled to give up his farm, and to become a farm labourer at half a guinea a day. But no one thought any the worse of him for doing so. And his wife and charming daughters were no less readily received into the society of the place.

Life in South Africa and India, with their cheap coloured labour, is an extraordinary contrast to all this. There manual labour is degrading, and no white man or white woman would dream of doing such work where black labour is so cheap.

The humblest white home has its servant or servants, and though life in those countries is certainly made easier, I am not quite so certain that it is necessarily any more elevating.

Australia is a country with a strong national feeling. The colonists still preserve a real love for the land from which they sprung. An Australian "native" (which does not mean a black man, but a white man born in Australia) still speaks of England as "home," and yet the Australian is essentially an Australian first and a Britisher afterwards; he is quite rightly, though sometimes almost absurdly, fond and proud of his country, and well he might be, but his desire for a visitor's compliments is almost childlike in its simplicity. "What do you think of Australia?" was the question which I was asked before I had been a few days in the country. My surprise at such a question to a new-comer was lessened when I discovered that my answer was expected to contain more of compliment than of knowledge. Many of them, especially those who had not seen England, had quite made up their minds that the old country was far behind the times, and they seemed quite annoyed when I tried to explain to them, that bad as our slums and poverty were in East London, they were not quite as bad as a certain American author had painted them. The local Press in a certain place was full of denunciations

of my complimentary remarks about East London, and I was scarcely believed when I stated certain facts which go to prove that East London is by no means full of slums and hooligans. I do not think they really believed me, but I hope they do now, as on my return to that State a year later I read some articles by their own premier, who was then on a visit to England, in which he expressed his intense surprise at the comparative prosperity and cleanliness of the ill-famed East-end.

In South Africa and New Zealand I fancy the imperial feeling is stronger than the national.

New Zealand has a large class of immigrants who come from the families of country gentry and upper middle classes at home. In a small country their influence makes itself felt; and as the circumstances of their surroundings at home were happy, they seem to have a stronger affection for the old land than another class of immigrant, who has seen only too much of the seamy side of England's poverty.

In South Africa the comparative nearness to England and the antagonism to the Dutch, which led to the South African War, has naturally bound the British population very closely to the old country.

One sees the beginnings of a real national feeling there, but such a feeling has not a very good

chance of developing in a country where the two sections of the white population have been so much at variance in the past, and where the terrible chasm between white and black seems as wide as ever. But there is little doubt that South Africa has opened a new and happier chapter in her history since the completion of the Union.

To return to Australia. I should say from very superficial knowledge, so long as she is allowed to manage her own affairs and develop her own life in her own way, there is no fear of her ever wishing to "cut the painter." Her affection for the old country is undoubtedly genuine, and the ties which bind her to the rest of the Empire may not perhaps be very apparent, but are very real.

As I stood opposite Sydney town hall, and, through the flag being lowered half-mast, learned the death of the late King, I realised the sincere emotion and sorrow that the news evoked amongst the Australians. The week of mourning spent at Melbourne, and the striking funeral service at Adelaide, only strengthened my conviction how real is the tie which connects Australia with the Old Country, and how the Crown is one of the strongest links which binds the little mother to her great children. An elected president could never be as effective a link in an Imperial Federation of nations as a monarch; a president must

in some sense be the nominee of a party: a monarch belongs to no one party, but equally to all.

This tie has no doubt been very much strengthened by Australia's fear of foreign aggression. There is probably no immediate reason for such fear, but Australia sees quite clearly that should such fears ever be realised, she will need the strength of England's Navy to protect her shores adequately.

The union of Australia under a Federal Government has helped to increase the national feeling. It was absolutely necessary, owing to the vast size of the country, as well as the special nature of the local problems of each State, that Australian history should begin with the development of the individual States before it was ready for a Federal Government. Though a great deal of local autonomy will be preserved amongst the separate States, there is no doubt that the need for a national policy and for a united government is being felt more strongly. The policy of national defence with compulsory military service will naturally tend to unite the whole country; the great need of a population is a question for the nation rather than separate States, and it is certainly a pressing one. How the Australians can ever imagine that they will be allowed to retain a country of such enormous size, with a population



A "MOB" OF HORSES—AUSTRALIA

only little bigger than half the population of London, and most of that gathered into the big cities, passes my comprehension. I spoke to several leading men of my own feelings of the importance of this question, coming as I did from the midst of over-crowded London, but there is a great deal in what they say, that Australia must prepare the way for a population before she can receive it.

The chief preparation for the bigger population and for what is called "closer settlement" is the new land scheme. Big estates were carved out of the Bush by men who "squatted" in the early days, built themselves a homestead, and founded the immense sheep and cattle runs which are the great features of Australian country life. The number of sheep on some of them seems to us almost incredible. I was asking a connection of mine how many sheep there were on his run; he replied, "We haven't a very large run; we have only 22,000!"

From time to time these squatters on their own account have split up their vast estates, and let or sold portions of them to other people, but this voluntary system has not gone quite fast enough, and now, under the Land Act, estates or portions of them can be compulsorily sold and split up into smaller holdings. The price is fixed by the ordinary market value of the land at the time of sale, and, except on sentimental grounds, I do not

think the squatter has very much to complain of. Some good people were driving me one day in their motor, and asked me what I thought of this "closer settlement" scheme. I replied that it seemed to me perfectly just and right that Australia should do her best to prepare the way for a larger population. They did not agree with my sentiments, and expressed their detestation of the Act. "We always hoped that dear Bobby would come into the whole of the old estate, and now, if our land is claimed by the Government, perhaps more than half of it will have to be sold." I ventured to suggest that valuable and important as "dear Bobby" was, the future of Australia and of many hundreds of other "Bobbies" was of still greater importance.

I had the good fortune of being a fellow-passenger with the head of one of the leading families in New Zealand who bears a well-known west-country name, and a great portion of whose land had just been sold under the Closer Settlement Act. I was anxious to hear what he thought of it, and his opinion was a very different one from "Bobby's" parents. He told me that he thought it marked a very necessary stage in the country's development. His grandfather had settled in the Bush, and had done a great deal to improve the land; the population was now coming in, and people were demanding farms: it was absurd to

think it right that any one family could reserve to itself an enormous tract of country under such altered conditions.

In many districts, both in Australia and New Zealand, the increased prosperity owing to the closer settlement is clear to all who have eyes to see.

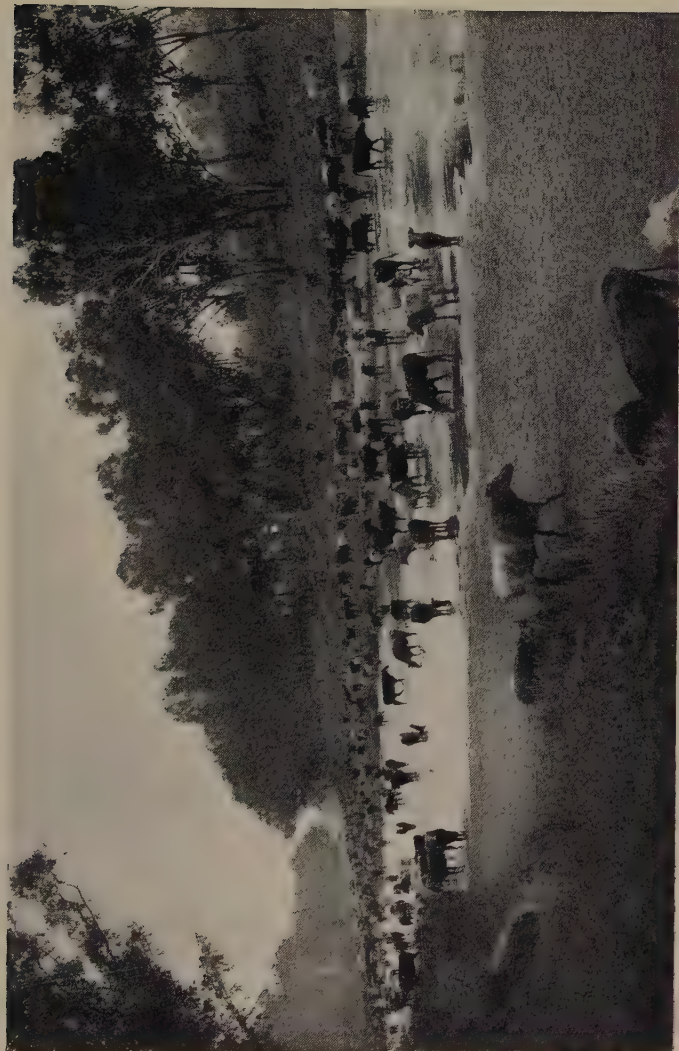
The development of co-operative dairy farming is one of the main reasons for this demand for tracts of land. In district after district one found how this system was spreading and what prosperity it meant for all concerned. I was driven over to see one of the big butter factories in New Zealand by a keen Churchman, one of the local farmers, and I learnt much from him and the manager, a young Scotchman. When the farmers wish to start a factory the local bank lends them the money at $4\frac{1}{2}$ per cent. on their united bond. Each farmer has to take up a share of £1 for every 300 gallons of milk which he sends to the factory, and this share is paid for by a deduction from his monthly milk cheque till it is paid up. The bonus of the factory's profit is set apart to pay up the capital and interest to the local bank. Every morning the farmers take their milk to a local station, where it is separated, and the cream sent on to the factory to be churned into butter; a sample is taken of the milk, and the farmer is paid according to the amount of butter fat the

sample contains. The work at the factory was most interesting. The cream is first put into a huge vat, and then discharged into two enormous churns. When the process is complete the butter is taken out, salted, washed, a small amount of preservative added, cut into blocks which are covered with paper, and packed into butter boxes which are made by machinery at an almost incredible rate. The boxes are put in a cooling chamber ready for shipment to England. I hope all loyal Imperialists are ready to give Australasian butter a trial in preference to that made in a foreign country.

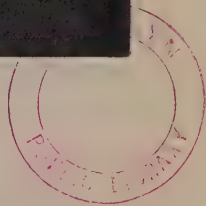
Most of the milking is done by machinery, though the process is always completed by hand. Milkers and labourers on the dairy farms secure very high wages, which would startle our farmers at home, and the farmers' profits seem to be in the same proportion.

If our Government schemes for small holdings at home are to be a success, success must surely come by copying our brethren abroad and starting agricultural co-operation.

Dairy farming, however, means very hard work, as country folks know at home. Cows have to be fed and milked on Sundays as well as on week days, and this means a difficulty in the matter of church-going, but where there is a will there is a way. Roman Catholic farmers manage to do



AUSTRALIAN CATTLE



well on the farm, and yet are able to attend to their religious duties ; our Church of England folk seem to find greater difficulty. As Bishop Neligan wittily remarked to some of his people who had been saying they could not attend church, "Church of England people ought to change their stock and keep Roman Catholic cows" !

Irrigation is another obvious means of increasing the value of the land in countries where water is scarce, and thereby enabling the country to increase its population by leaps and bounds. Only just lately we have read in the English papers of the inrush of settlers to a certain district in Australia. This used to be a great gold-bearing district, but the gold has now run out and the people have turned their thoughts to agriculture. They have developed a great scheme of irrigation, and the land promises amply to repay the capital which is being expended in bringing water to the thirsty country.

The same possibility of development is seen most strikingly on the ostrich farms in South Africa, where a regular supply of water is required for the growth of lucerne, on which the ostriches feed. I paid a delightful visit to a very prosperous ostrich farm in the hands of a lady in a fascinating part of South Africa. I stood at her drawing-room window, and with the aid of a pair of powerful field-glasses watched the springbok feeding on the veldt in the

distance. I saw ostriches in every stage of development. A pair of old birds were in a paddock jealously guarding a splendid lot of eggs in a rough nest on the ground. In a large incubator I saw ostrich chicks emerging from the shell, and out in the lucerne fields were flocks of ostriches in all stages, the younger under the care of the most charming little Kaffir boys, who acted as foster-mothers to the broods who followed them everywhere like little brown chicks running after a black mother.

Ostrich farming is a strange, and in some senses a precarious industry. It depends for its success upon the taste of European ladies of fashion, for the sole profit lies, of course, in the sale of the beautiful white feathers of the parent bird. The diamond industry is in much the same condition. If the output of diamonds were unchecked prices might go down to such an extent that many of the diamond mines would be hardly worth working; but that is a digression.

The value of railways in opening up a new country is obvious. They are like the arteries which convey the life-blood to every portion of the body, and much as we may be amused at the primitive condition of some of the Bush railways, we must never forget what an enormous part they have to play in the country's development. In the smaller railways abroad time does not seem to be

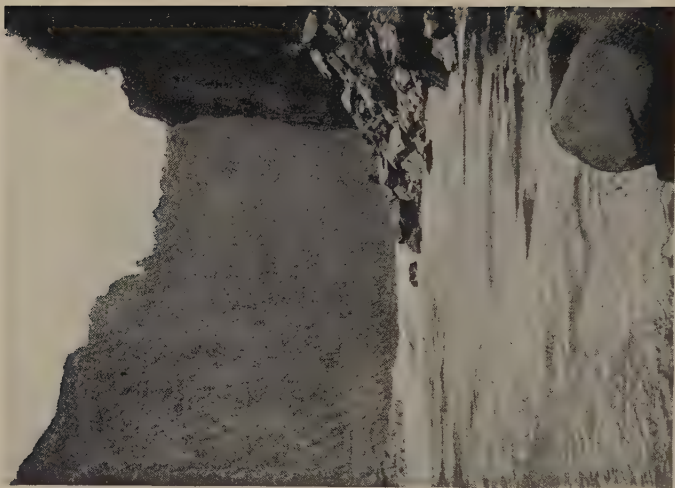
a matter of very much importance. I remember stopping at a Bush station, most anxious to get on my journey in time for a meeting; after a tedious wait I heard the guard remark to the landlord of the hotel that "he must make a start." My hopes were revived, but soon went down again when the landlord reminded him that there were three men who had only just sat down to lunch. "Well," cheerily remarked the guard, "I will give them ten minutes or so, and then I must make a start." Some weeks previous to this incident the guard told me that the train had frightened an "old man" kangaroo on the line. He got stuck in the fence, and the engine-driver and guard despatched him and put his carcase on the train.

If any New Zealander reads this book, I hope he won't mind my saying that I think the main railways there might certainly quicken their pace. The Government seems so anxious to keep down their wages bill that the stations are much understaffed with labour and a terrible amount of time is wasted at each stopping-place. I can quite sympathise with a remark reputed to Mark Twain who, after travelling from New Plymouth to Wellington, was asked how he enjoyed the journey. "Very well indeed," was his reply; "I am very sorry to bid good-bye to my fellow-passengers. I feel as if we had grown up together!" I do not want to touch on burning political questions,

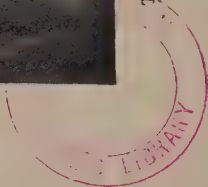
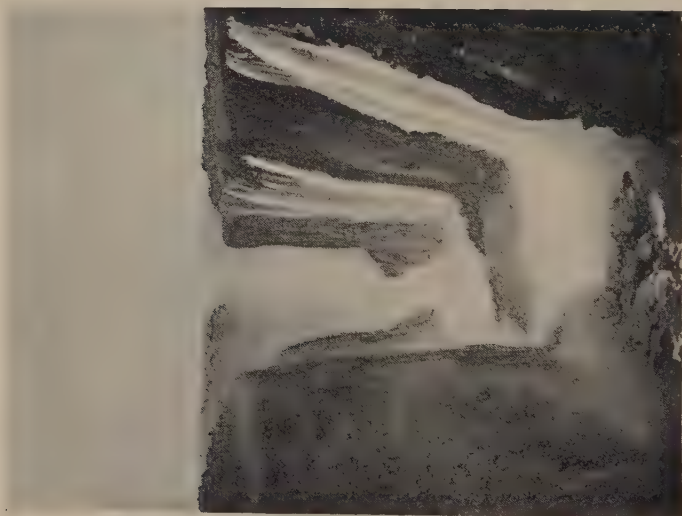
but State ownership and management are beautiful things on paper, but not quite so beautiful when seen in actual working.

With all these schemes for developing and opening up these new lands one feels full of hope, both for those who are already there, and for a great portion of our surplus population who may ultimately go there if the country is properly managed ; nevertheless, I hope I shall be forgiven if I confess myself still devoted to the old country. Personally I feel the truth of the words of a relative of mine, who has travelled much, and said as he bade me good-bye, "Don't let anyone persuade you there is anything half so nice as England, because there isn't"; and after travelling through Australia, New Zealand, and South Africa, I am inclined to think there is more in this remark than mere insular prejudice. Colonials boast much of their climate and compare it favourably with our own ; but even blue skies can get monotonous, and when combined with very high temperature, numerous droughts, floods, and earthquakes, one feels there is more to be said for the English climate than a stay-at-home Englishman may think. Australia has its natural beauties ; Sydney Harbour and the Blue Mountains would be hard to beat. New Zealand and South Africa ("Pace" Australia) have even more natural beauty to boast of ; few spots in England could compare with the grandeur of the Zambesi

THE NARROW GORGE
The exit of the water below the Falls



THE VICTORIA FALLS, ZAMBESI



Falls in Africa and the Otira Gorge in New Zealand.

Still, as the boat train takes one from the coast back again into the heart of England, with all one has seen, one feels that on the whole there is nothing so pretty as England, and for a native Englishman no happier life than can be found in his own land.

If, however, the call of duty or the call of the pocket were to come, even the most stay-at-home of Englishmen could certainly find a happy and many of them a more prosperous life in Greater England beyond the seas.

CHAPTER V

THE COLONIAL CHURCH

IN the last chapter I was bold enough to write something on the general aspect of social and political life as it struck an ordinary average Englishman, without very great knowledge. When I come to speak of the Church, my own training at home as well as the special mission in which I was engaged gives me a better right to speak. I do not, however, wish to make the mistake of the average "globe trotter" who imagines that a bare glimpse of a country, other than his own, justifies him in teaching others what they already know better than himself. But the very fact that I travelled practically over the whole of the great countries which I visited, and had hundreds of conversations with bishops, clergy, and laity, gave me an opportunity of gaining a wider outlook on the Church's problems than is possible even to a clergyman born in the country whose work has tied him to some particular spot, and whose time and finances have given him little opportunity of travel. My ideas, too, may be of use to young

clergymen at home who would like to know something of the life of a Church that they may one day be called to help.

The chief work of the Church in the old country is to keep English folk true to those traditions which have been handed down to us from our forefathers and of which our ancient cathedrals and churches are the visible symbols. In the Colonies the Church is placed in a country of few traditions, and her great task as well as her splendid opportunity is to help to lay true and strong foundations for the new nation, by leading men and women to base their lives on the old teaching of the Christian creed. At first I felt there was a mysterious difference between the religious atmosphere abroad and that at home which I could not explain; a lack of something which I could not name. I asked one of the bishops whether he could interpret my feelings. And he exclaimed at once, "Ah! You are beginning to realise what it is to come from England with its centuries of tradition to a country that has to make its own; at home the Church supports you, here you have to support the Church." Living in a country, as we do at home, steeped in custom, one does not realise its power or influence until it is removed, and the danger is that many of us unconsciously have relied so much upon it at home, that when we migrate to a new country,

and its influence is removed, the very foundations of faith are apt to be shaken. I suppose that was the meaning of a well-known South African bishop's remarks when he told me that the Church abroad has to begin by giving men the sense of the need of religion before they are ready to accept the Church's offer to supply that need. Of course, hundreds of good men and women who have used the Christian customs at home to lay a firm foundation of a personal faith of their own, can well withstand the shock of beginning life again in a new country; they are indeed the pillars of the Church; but one often fears that Anglican Churchmanship at home rests too much on custom and convention, and too little on personal conviction and experience, so that many are in danger of losing their religious sense, and even their religious faith, under the trying circumstances of new conditions of life. For naturally in a new country the forces of materialism are very strong. Everyone, and quite naturally too, is "on the make." Each is endeavouring to carve out his own fortune, and by doing so is building up the fortunes of the new land in which he lives, and it is only too natural that material aims and ideals, which in themselves are perfectly right, may engross the man so much that he forgets that there are other and higher things to live for.

Life itself in a land of gold prospectors and

agricultural pioneering must be a bit of a gamble. The gambling spirit is certainly rife in Australia. Every lumberer's camp or mine has its "two-up" school, where men will lose a month's wages or more on the spin of two coppers. Every small township has its racecourse, accompanied by the totalisator, and in New Zealand, where the Government pretend that they started the totalisator to check the evils of gambling, one finds they are humbugs enough to license the bookmaker as well. This same spirit appears in the Bush, where the poor sleeper-cutter, after toiling for weeks at his work, goes to the nearest pub, throws his cheque on the counter, and spends in a wild orgy of a few days the wages of many weeks. I do not wish to be misunderstood. There is much materialism in old countries, and materialism of a very bad type, but there are counteracting influences at home which we do not find abroad; much of this spirit of adventure, of determination to carve out a fortune, is not to be scorned, but to be honoured; still the fact remains, that if the new nations are to be founded on sound lines, the Church must supply the influences which turns this spirit into other than merely selfish channels.

My clerical brethren at home will all appreciate the difficulty of getting people to enter stuffy and crowded buildings on hot days. In many districts, except in the rainy season, most days are hot

summer days, and the season of Lent, which we look to as a special time for bringing our people together to think about their spiritual life, is one of the hottest seasons of the year in the southern hemisphere. I suppose the best way out of the difficulty would be to have our services either early in the morning or late at night; but so conservative is the average Anglican, at any rate the Anglican of a certain class, that it seems difficult for him to imagine that he could be asked to worship God at any other moment than the sacred hour of eleven in the morning.

His conservatism reveals itself in yet another way. The Anglican Church always starts with a handicap in the Colonies. Owing to our endowments at home our people are not trained to give, as the members of other religious bodies are; and one part of the clergyman's duty abroad is to do the work which we Anglican clergy ought to have done at home, of training our people in the duty of systematic support of their Church. One hopes that the Church's new Finance Scheme will train our people in a lesson which any Colonial clergyman in a new district will tell you that we need to learn.

I should give quite a wrong impression of the Church's work if I was content to mention the difficulties without stating the facts on the other side. We clergy are none of us perfect, and there

is little doubt that in early days we were guilty of shooting clerical as well as lay rubbish into the Colonies ; and though, as I shall say later, there is much that needs doing in the way of training the clergy abroad, an ordinary stay-at-home parson must be filled with admiration for the heroic life which many of them lead.

We speak sometimes of the need of the clergy setting an example of the simple life. Our brethren certainly do so in the Colonies. Most of them have to support themselves and their families on a wage little better than that of the labourers on the farms ; many of them scarcely expect a holiday, which we at home demand as a right or look upon as a duty. Many a Bush parson in some district "out-back" is a real pioneer of the Church's work, and the story that I heard from the lips of one of those pioneers in North Queensland, told perfectly simply and without any self-consciousness, made me feel that the days of heroes are not yet over. I wonder how we clergy at home would keep up our courage if we had to travel vast distances with the danger of being lost, and certainly with the possibility of dying of thirst. He told me of one such incident, and how, when hope was nearly gone, he at last struck a track which led him to a farm, which he reached only just in time, with his tongue so swollen that he could not speak. On another occasion, when he was forced to camp out

in the Bush and lie under a mosquito net on the ground, his hand was bitten by a tiger snake, which he happened to touch, as he tossed about in somewhat restless sleep on a hot night.

One feels that with such stuff there is good hope for the Colonial Church. In the face, too, of much indifference, there is a strong leaven of devoted men and women among the laity; men who have made and are making real sacrifices to build churches and even cathedrals in the country of their adoption; men, too, who will travel long distances in order to secure the ministrations of religion. I met men who had travelled forty miles, and had to travel the same distance back on the following day, in order to listen to an insignificant person like myself; they seemed to think nothing of it. I remember travelling with a young man in the train in Western Australia who told me that he was brought up at a distant farm where there was no church anywhere near. So every Sunday morning his father gathered the family and the farm hands together, and read them the morning service out of the Prayer Book, as well as one of the Bishop of London's sermons.

Wonderful work is being done, too, by the women. One of the ladies I heard of in North Queensland has for several years been the superintendent of a Sunday-school in a district where the visits of a clergyman were rare indeed. In a South

African township I had a long conversation with a really wonderful "mother in Israel," who made it her chief duty to ask the young bachelors of the district to her house on Sunday afternoons, and acted as a mother to many of them. She told me that the real test of the direction of a young man's life was writing home. Whenever she got to know one of these young men, she always asked him whether he was writing home ; if he replied in the negative, she would use the significant and rather telling words, "give it up and start writing again." The world certainly knows little of its greatest men and women ! Outside the Church, amongst those who do not seek its ministrations, there is much that makes one hopeful. There is much indifference, but there is a real genuine regard both for the Church and her ordained representatives. On one Australian goldfield I met a sort of "Dolling of the Goldfields," whose popularity is quite phenomenal. On one occasion the men thought he wanted a holiday, and subscribed a sufficient sum of money to send him on a comfortable sea trip. To their surprise, a day or two after he was due to start he was met in the street and asked why he had not gone. He replied that he had met a man who needed the holiday much more than he did himself, so he had given him the money ! They were not to be denied, however, and subscribed a further sum ; but this time deputed two of their

members to take his ticket, and see him safely on board the boat. He told me that these good men would do absolutely anything for him except go to church !

Britishers abroad seem, if I am not mistaken, much more ready to talk religion than men at home ; perhaps because they are naturally less reserved than Englishmen in the old country. It was quite delightful to see the cheery good-humour with which they rolled up for a meeting, and collected their men together to make a meeting a success. In one mining district in New Zealand several men on the night-shift were vigorously rolled out of bed and told to dress and come outside to hear the English parson. At another mining township in Australia I found the local labour member addressing his constituents outside his hotel ; he told me at the close of his speech to stand on a packing-case and to urge them to "roll up" to my meeting which was to follow. They accepted my invitation in splendid numbers, but it was a strange audience ; the bishop and I were the only members of the large crowd who had coats on our backs, and no pipes in our mouths ! In West Australia I saw a pictorial notice of a service to be held in the local pub, with a clever cartoon of a parson preaching from an improvised pulpit, with the following inscription underneath : "Roll up, ye sinners, the Rev. So-and-so will preach

here on Sunday next at 7 P.M." They are certainly a delightful people, and one feels that there must be very much that is good in them with such a keen sense of cheery good-humour.

If they have not yet learned to love their Church, many of them dearly love and reverence their country, especially in Australasia. Though I found they were not very willing to listen to reasoned arguments on the immorality of gambling (and I am not sure that in any place such arguments are very effective), an appeal to deliver their country by their own example from the dangers which gambling entails, on one or two occasions brought the most surprising response. In two instances, which came to my knowledge, I found men had resigned their membership of the local jockey club as the result of an appeal to set their faces against what all patriotic Australians must feel is a real national danger. It is such stuff as this which the Church wants to help her in the great task of bringing these new nations to be living parts of the great Catholic Church.

One might write pages of good advice if one dared. I hope I shall be pardoned if I venture to make in this and one or two other chapters a few criticisms and suggestions. Many of these suggestions of course are just as true for the Church at home as for the Church abroad, and I would not have anyone think that it is

my opinion that the Church at home has all to teach and nothing to learn from the Church abroad. We both need to learn from one another. If religion is really to grip these hard-headed practical men it must be preached as something which has a direct relation to life. One feels everywhere that the religious appeal loses its force because we clergy are apt to forget this great and self-evident truth. Surely the strength of certain well-known preachers in England really lies in their power of sympathy, a sympathy which leads them naturally to interpret the truths of the Christian faith in relation to the needs of the lives and ideals of the people to whom they are speaking. I certainly cannot claim to be a great preacher, but one of the greatest compliments that has ever been paid to me was by a railway worker, who had been one of a large audience in one of the great engineering shops of Australia ; he thanked me for my address, and said that he liked it because I had not thrown scripture texts at their heads, but had talked common sense. My address had been definitely religious, and what I took him to mean was, that I had succeeded in some measure in making the men see that religion was not a mere extra, but an integral part of any true man's daily life. It is some such mistaken idea that the Christianity of the Church has little or no relation to the life of to-day which has resulted in the

separation of that grand movement of labour all over the world from any real and living connection with organised Christianity.

We have allowed our Church life to get too much bound up with old ideas and social customs which are now passing away. We have preached the religion of a book rather than of a life. We have laid too much stress on ecclesiastical faults, such as lack of attendance at church, and too little on the great moral evils—selfishness, injustice, impurity, and the like; with the result that in spite of the devotion of many earnest Labour leaders to the person and teaching of Christ, they feel that the Church of to-day has no real inspiration to give them in their dreams of progress for what are commonly called the working classes.

Unfortunately, these ideas are only strengthened in the Colonies by two facts. In a democratic country it is surely a mistake, however great may be the temptation, to continue the hateful system of pew-rented churches. I know there is much that can be said in favour of a system which secures a regular income for a parish church with no endowment, but surely it shows a sad lack of faith, and a still greater lack of vision, that such a system can be perpetuated in countries where class distinctions are even less popular than they are at home.

I suppose the real secret of pew rents lies in this,

that the ordinary Anglican cannot be persuaded to offer any regular payment towards his church unless he gets something definite in the way of return. The rent of a pew, which he can then claim as his sole possession, appeals very strongly to the English mind. One hopes that Church people will gradually learn that it is not a feeling of charity but of honesty which ought to lead them to be as ready to pay for the opportunity of performing their religious duties in a suitable building as they would be to pay for the comforts and necessities of the house in which they live, and that such payment should give them no more than an equal right with every other parishioner to a place in the sacred building. Everywhere I find Churchmen of the humbler classes bitterly opposed to this old-fashioned system. I remember one man in Sydney telling me that he was a regular weekly communicant, and usually attended his parish church twice or three times on a Sunday. His little daughter asked him one day "why it was necessary for them always to sit at the back of the church." He tried to explain to her the reason, and said that "when Daddy was a little better off she would be able to sit in a better pew." A simple remark like that is enough to make any sensible person feel how utterly revolting the system is, but it is Church people at home who are really most to blame.

With our endowments we have no right to use such methods of raising money, and there is little doubt that if the "Free and Open Church Association" had its way in the old country, the churches abroad would very quickly follow our example. Many Churchmen, however, are beginning to attack the system, and several parishes who have had the courage and faith to put a stop to it have been rewarded by a better attendance at church, and, stranger still, an increase in parochial funds. I have only just lately heard how far the Australian Church has moved in the direction of free and open churches, and it will probably not be long before the pew-rent system is abolished altogether.

Secondly, in all parishes where Church work depends for its financial existence on the well-to-do, a clergyman must find it extremely difficult to disclose his sympathy with the aims and hopes of the poorer portion of his flock, whose ideals are apt perhaps to terrify those who imagine that every demand for social progress is an invasion of their own rights and privileges. In many cases, perhaps for these very reasons, the Church abroad seems even more out of touch with labour than we are at home, and I fancy this was the experience of the members of the Mission of Help to New Zealand.

Once more, our dear old Church of England is quite extraordinarily unadaptable. I quite expected

to find a refreshing novelty about methods of Church work in a new country, of experiments in services outside the limits of the Prayer Book. But I am bound to confess that here again, I think it is true to say, that the Church abroad is even less adaptable than the Church at home. It would be comic if it were not pathetic to realise that we have transported into democratic Australia and New Zealand all our old Anglican system, as if it were some heaven-born and inspired plan of Church life, instead of being the gradual result of the environment in which the Church has grown up at home. It is surprising to find enormous districts organised as parishes where no parochial life is possible, to find cathedrals so-called, which in many cases are only parish churches, with a parish attached, presided over by a Dean with the archaic dress which may be all very well in an English cathedral town, but is quite out of place in a land full of new ideas. If I may dare to say so, the bishops who appeared to me to have the best grip of the people in their own diocese were certainly not those who were noted for their episcopal dignity, or for the correctness of their costume, but those who were more often addressed by the affectionate name of "Bishop," than the dignified title of "My Lord."

This same lack of adaptability, as at home so abroad, is seen in our too exclusive devotion to

the services of our Prayer Book. For our regular Church people our Prayer Book will supply their ordinary needs; but even in their case a great deal more might be done in the way of training them to a better understanding of what prayer means, by holding as part of the ordinary Church service some sort of prayer meetings, where subjects of prayer can be suggested, followed by times of silence in which each member of the congregation can offer his own petition to God. Occasionally we ought surely to find room in our Church for services where greater freedom both of arrangement and expression might be allowed under due authority. It is idle to suppose that the Methodists with their type of service do not meet a real need amongst Anglo-Saxon people, and our old Church should be prepared to meet that need. I suppose we should agree that there are numbers of people, both at home and abroad, who are not sufficiently trained to be able to appreciate our beautiful Church services; for them surely in a Church with any adaptability some simpler type of service should be found. One is thankful to see that something is being done, and individual bishops have arranged for simple "Bush" services. But the whole question wants far more attention than we are ready to give it at present. And above all, we clergy need much more training in arranging what I may call an extempore service,

and learning to offer extempore prayers and conduct congregational prayer meetings.

I hope I shall be forgiven for my impertinence, but, abroad as well as at home, what we need to pray for is the power to "open the eyes that they may see"; that we may see how to adapt the old truths and old methods to the call of a new age and needs of a new life must be the prayer of all true lovers of the Church.

CHAPTER VI

"ISOLATION"

IN every country the Church's problem has not only a spiritual and financial side, but also a geographical. Roughly speaking, in most of our Colonies the Church's work has to be done in three "types," if I may call them so, of country. First, the Far Bush or "Out-back," where there are none but small townships, and each small township is surrounded by an immense area, as big or bigger perhaps than an English county, with isolated homesteads, separated by what seem to us at home immense distances, consisting of sheep and cattle runs, supporting a large amount of sheep and cattle in the aggregate, but only perhaps one or two sheep to each acre. This is a problem which faces the Church in the early days of any new country, and in every diocese where the virgin Bush is being cleared for the first time.

Secondly, there is the "Near Bush," the second stage of the country's development. A district very like the first, but with more small townships, and in some cases a collection of houses in one

62 BENEATH THE SOUTHERN CROSS

centre, which may be dignified by the name of a town.

Thirdly, there are the great towns, and many of them are very great and splendid indeed. Among the most interesting sights I saw were some big towns, like Kalgoorlie, which were built on spots which a decade ago were nothing but desert, but now own a large population rejoicing in electric lights and electric cars and other advantages of modern civilisation.

The great State capitals, both in Australasia and South Africa, are very like our towns at home, with much the same difficulties and advantages, and much the same problems. But the Far Bush and the Near Bush have problems especially their own. As regards the first—the Far Bush—it is obvious that the Church can never really meet the needs of such districts by slavishly following the old parochial system. In most cases it would be impossible for farmers in isolated homesteads to come to the Church. The Church must come to them. Gangs of men travelling about from place to place, shearing sheep, felling and cutting timber, and opening out new lines of railway, must be followed by the itinerant clergyman if they are to be kept in touch with religion at all. The importance of the work is out of all proportion to the size of the population. If these men are left without the ministrations of the Church for long, in the words

of one of their own number, "they seem to lose the aptitude for religion altogether"; and become only too often seeds of indifference and irreligion—bearing evil fruit in the nation at large. We must realise that it is the religious body which gets in first, to put it bluntly, that will get hold of the people; for in a country without tradition the respective value of different religious bodies is by no means so clear as it is at home; Churchmen in some cases are ready to become Methodists if the Methodist type of religion is the only one offered in their district, and Methodists are equally ready to become Church people if the Church is first in the field.

We must not forget, too, that in these isolated districts each individual counts for very much more than he does at home in the way of influencing the future of the country. Let me give one illustration. One night as I was walking up and down in a South African township, with a splendid type of native commissioner, he told me of an occasion in a certain district when a proposal had been started to have some sports and other entertainments for the natives of the place, and a Sunday had been fixed as the day for the festivity. He made himself very unpopular, and caused the ultimate abandonment of the proposal by objecting to Sunday being chosen for the day of the festivity. The meeting broke up, and he, poor fellow, went

to bed feeling that he had made a mistake, and that in a lonely part of the world he might have been wiser to have kept his religious scruples to himself. He left the district, not to return for another six months. When he did so, he entered the hotel where the meeting had been held with some trepidation. The landlord greeted him most warmly, and, after some conversation, reminded him of the incident of their last meeting. He said: "I am afraid you saw that we were annoyed with what you said; but, after you had gone, some of us began talking the matter over, and agreed that though we did not think much of Sunday ourselves, it was not perhaps our fault, as we had no church to remind us of its existence. We then and there determined that we would set about building a church; and if you will look out of the window you will see that we have already started building, and the bishop has promised to send us a parson to conduct the services." Such a story as that, which can be multiplied very easily, only goes to show the immense influence, for good or evil, of even one Englishman in an isolated district.

It requires little imagination to perceive how difficult such work as this must be to the Bush parson, and how especially trying to his own spiritual life, on which so much of his influence necessarily depends. For months he is entirely separated from the companionship of men of his

own profession, and though from time to time he meets really spiritually-minded people, they are not common anywhere, and still less in the Far Bush. His own opportunity is rare, indeed, of attending services which, either through the beauty of the building or the crowded congregation, send him back to his own lonely work with fresh zeal and inspiration. The enormous distances he has to travel in the visitation of his flock, and the holding of services in many centres leave very little time or opportunity for feeding his own mind or soul ; and most of us, who are trying to develop our own spiritual life, know how hard it is to keep up religious exercises if we have not the influence of some one else's example. There is little doubt that isolated work of this description is a very serious strain on the spiritual strength of the clergy who are called to do it ; and it is little wonder that one comes across men for whom the strain has been too much. I met a doctor in New Zealand who was once a clergyman in an Australian diocese, with many qualities fitting him for such work, but he had changed his profession because he had lost his faith ; and though one would be very diffident in assigning any *one* cause for such a disaster, yet there is little doubt that the isolated life of which I have been speaking was one, if not the main, reason of his loss to the Church. I doubt if any Church or any bishop has the right to ask men to do work

under such conditions; and the Romans, who can so often give us lessons in ecclesiastical strategy, rarely, if ever, put their priests in such positions. It is a situation like this that has led the Church to adapt itself to new conditions for once, and to organise the system of Bush Brotherhoods, which have already played such an important part in the Church of Australia.

A Bush Brotherhood is not, as its name might imply, a monastic institution, though naturally it might be, and may one day be run on monastic lines. The existing brotherhoods are simply small communities of young clergy, who, under a head, agree to live a common life, working an enormous district of the Bush from a common centre. From this common centre the brothers go out, roughly speaking, for trips of three months at a time to minister to certain sections of their immense district. In some cases where the number of the brothers permit, these journeys are taken in apostolic fashion by two brothers who at any rate start off from the centre together, though they may separate for a time when they get to the special field of their labours. About four times a year the brothers meet together at the Central House for common prayer, communion, and counsel.

There was no part of Church life that I saw in the Colonies which impressed me so much

as the little that I saw, and the more that I heard, of the brotherhood work. In most cases the brothers are unable to be together for more than a few days at a time in each quarter, and sometimes, no doubt through unforeseen circumstances, it may be impossible to meet each quarter (though I fancy bishops should make the obligation to attend these meetings a rule only to be broken under very special circumstances). Still, though the meetings may not be frequent, the fact that they are held regularly, and that a depressed and lonely parson in the Bush has the meeting to look forward to, where he can find the refreshment of common prayer and counsel with his brethren, certainly goes very far to remove the dangers of isolation of which I have been speaking.

One Australian bishop, whose opinion is naturally worth infinitely more than my own, criticised these brotherhoods unfavourably. He is of opinion that the occasions of meeting are too few really to overcome the dangers of isolation, and that the same work in the brotherhood district might be done quite as effectively and more cheaply by five or six resident clergy scattered over the district. With all due respect to his opinion, I venture to think he is mistaken, and that the Colonial Church already owes a very great deal to this brotherhood system, and might with great

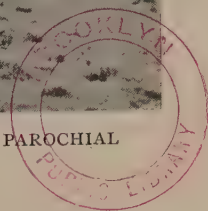
advantage use it more largely. I visited one of the brotherhood centres, and for several years have been in touch with a good many men who have gone to Australia after a residence at the Oxford House to do this kind of work, and my experience certainly is that there is a cheerfulness and "spring" about the work of Bush brothers, which I fancy is lacking in many other clergy. The opportunities of meeting may not be very many, but the fact that there *are* those opportunities, do much, as I have already said, to help and encourage those clergy in their lonely work, and the success of this method in maintaining the strength of their own life, from all accounts, seems to be bearing its fruit in the work which they are doing. One friend of mine, for instance, told me of no less than fourteen farmers who had come to him from one of the Bush districts asking to be confirmed, and in another I heard that a Methodist deputation, which was sent with the idea of getting some local Methodist families to build chapels in the district, was told by the people that they were now quite content with the ministration of the Bush brothers, and as most of their children were already confirmed they themselves were thinking of following their example and attaching themselves as members of the Church. It would be ridiculous to draw general conclusions from particular instances, but



A SPORTING BUSH "BROTHER" (REV. J. GIBBS)
IN HIS TANDEM



A BUSH "BROTHER" STARTING ON HIS PAROCHIAL
VISITATION



I think the general opinion in any diocese where these brothers exist, is certainly that the movement is on right lines, and, "imitation being the sincerest form of flattery," it is surely sufficient proof of the success of the movement that, with modifications, the brotherhood system is being copied in many parts of the world. Again, if the Colonial Church must, for a time at any rate, appeal for ministerial supplies to the Church at home, there is no doubt that this kind of work is infinitely more attractive to the right kind of the junior clergy. The big towns abroad are very much the same as the big towns at home; and do not offer sufficient change of work to attract clergy from interesting work elsewhere; small townships do not offer a bait sufficient to attract men across the seas; no doubt they ought to come without any bait, and many have done so, but the fact that such a life means a narrow sphere and terrible isolation, does not tend to draw men to the Church abroad. Let anyone compare the type of clergy that have gone out to Bush brotherhoods with those who have been tempted to go out and do ordinary parochial work, and he will have very little doubt that it is this system which does and always will attract the best type of parson from the old country. Many are the delightful stories which are told of the charming personalities of some of these

Bush brothers, and these stories give a picture of the type of man that join them, the very type most likely to meet with success in these new countries. One old member of the Oxford House, who from boyhood had always shown a remarkable gift of dealing with horses, was once driving through the Bush on one of his pastoral tours, and came across a traveller in serious difficulties owing to the evil temper of the horses he was trying to drive; my friend suggested that as he had plenty of rope in his buggy, they should join forces and drive into the township together. After some time he consented, and when they had driven at a good pace for many miles, and their destination was in sight, the commercial traveller turned to the parson and asked him where he was to preach; for, said he, "if you can preach half as well as you can drive, you must be well worth hearing, and, though I am not much a man for church-going, I should much like to hear what you have got to say."

At another Brotherhood House there resides one of England's amateur boxers, and I am told that the shearers' services which this muscular Christian holds are always attended by an equally attentive audience, the attendance being by no means lessened by the knowledge that the clerical bag, in addition to ecclesiastical garments, contains a set of boxing gloves, which the owner is ready

to use as soon as the service is over. It is men of this type, both muscular and spiritual, priests *and* men, that the Church wants in these isolated districts, and it is the possibility of living in some sort of community life, and gaining some experience of a romantic kind of Church work, which attracts this kind of man to the Colonies. Once attracted there, even with a promise of a stay of only a few years' duration, such a man will often be ready to throw in his lot permanently with the Colonial Church; or if not, will return an infinitely stronger man to do good work in the Church at home. The Colonial Church, in my humble opinion, will be wise to increase the number of these Bush brothers, partly because she will by this means be offering a great inducement to many a fine young clergyman to share her work, and also she will be meeting in an effective way the perils of isolation, which perils are, I believe, more real and more disastrous than some Colonial bishops imagine.

The Near Bush—the other type of district I have termed the "Near Bush"—where settlement is closer, and the special feature of which are numbers of small townships, with some remote homesteads, needs of course a resident ministry. These small townships are a difficult problem. In most cases they are separated by great distances from one another, and even if

linked up by a railway, have a very isolated life. Our country clergy at home suffer from isolation, and their parishes, for the same reason, are in great danger of suffering from narrow parochialism and their people from too great an interest in the "parish pump." Such districts at home demand a very great deal from their clergy, expecting them naturally to be the source of spiritual inspiration to their people, as well as the means by which the outlook of the parishioners can be widened. The isolation, however, of country life at home is as nothing compared to the isolation of parishes abroad, partly through poverty and partly through the impossibility of finding a brother cleric to take occasional duty in the incumbent's place. The annual diocesan synod is oftentimes the one and only opportunity for the clergyman and his wife to see anything of the outside world. Here again it requires little imagination to realise the difficulties that such a clergyman has in developing his own spiritual life and keeping in touch with modern thought, and still more the difficulty he must have in helping his people to realise spiritual truths and to widen their mental and spiritual vision. A fascinating book, which was written a year or two ago, on the life of the Bush parson, complains of the number of archdeacons that the Church appeared to need. Personally speaking, in these large dioceses, I feel that the office of an archdeacon is one of consider-

able value to Colonial Church life. It is certainly unnecessary, if not even ridiculous, for such officials to don the dress with which it is thought fit to robe the archidiaconal dignity at home; often too the bishops appear to consider the office of an archdeacon the reward for past work rather than the opportunity for extended service. But in these great scattered dioceses the archdeacon is of the greatest use, and should perform many of the offices of a suffragan bishop. An archdeacon should have proved himself an efficient parish priest and spiritual leader of men, and when freed, if possible, by his new appointment from parochial work, he should serve as the guide, philosopher, and friend of the clergy in the district, and as their father in God, in place of a bishop, the size of whose diocese makes it quite impossible for him to keep in frequent touch with his clergy. I venture to be so bold as to make such suggestions as these because some archdeacons are already doing invaluable work of this kind. I had a long talk with one of them, who was an Australian by birth, in a diocese in the province of Victoria; he told me how much he had been impressed with the perils of clerical isolation. He spent a great deal of his time visiting the various parishes in his district, and once a year made it a rule to gather together all his clergy in one centre for two days, the first being spent in retreat, the

second in conference on the Church life and work in the district. Many clergy feel the necessity of retreat, but there is no place where an annual retreat is of such absolute necessity as in these remote districts, and in few of them I fear are such retreats ever held. It would be well too if each archdeacon, or some deputy whom he might appoint, could organise a study circle for his clergy, in connection perhaps with a diocesan library, through which the clergy could know of the books they ought to be reading and have an opportunity of getting hold of such books as their slender salaries make it impossible for them to purchase.

While on the subject of literature, let me say that a visit to the Church abroad has only confirmed me in my opinion that if Church people all the world over are to be taught the Christian faith effectively, and the arguments of unbelief and materialism are to be met, the Church as a whole needs to make some well-organised and united effort to publish numbers of pamphlets and cheap books on Church faith and order, and to organise some effective system of distributing them when they are printed. In many good Church homes, out of touch with either library or book-shops, I found such sermons as the Bishop of London's welcomed as the greatest boon. Many clergymen complained to me of the difficulty of giving con-

tinuous teaching to people with whom, owing to the size of their parishes, they could not be in constant touch, and the preparation of confirmation candidates often scattered as isolated individuals over a huge area becomes a problem which would tax the very wisest Christian teacher. Imagine then the immense good which might be done by a committee of experts working under a society such as the “S.P.C.K.” who could publish year by year numbers of small and cheap books written by our leading Christian teachers and dealing with the problems of the faith in the modern age. In addition, we need numbers of simple instructions on the Christian Creed on the lines of confirmation addresses, which should be published in pamphlet form, and as such would be of immense service to an itinerant clergyman endeavouring against frightful odds to teach his people the Christian Faith. I am aware that there is already a large output of such literature to-day, but there is need of the central body, of which I have spoken, both to guide the output and to enable clergy all over the world to know what books and pamphlets are being written, and to provide centres in every diocese where this literature could be easily and quickly obtained. The whole Church owes everlasting gratitude to the S.P.C.K. for the work it has done, but I venture to think that its value to Church life might be infinitely increased if it

were to take up in a large-hearted and generous spirit such work as I have suggested.

One hopes that with the enormous output of cheap literature of every description, the Church will do her best to follow the example of the secular Press and do the same for her own people.

It is then the isolation of the clergy from thought and companionship that oppresses the English visitor to these great Colonial dioceses. Such a visitor would justly find much room for criticism, but he would find still more to admire. He might wonder why the clergy, with so poor a financial prospect, enter so early on the responsibility of the married life, but he would do well to remember that the companionship of a wife, especially if she be an educated woman, is almost a necessity to many of the clergy of whom I have been thinking, at any rate under the present system of Anglican methods of Church work. If my criticisms and suggestions, feeble as they are, do anything however small to help to bring these clergy into closer touch with a wider life, I shall be deeply satisfied.

The increase in the Church's interest in foreign missions, and the consequent study of the work of the mission field, has come like a fresh tide, bringing new life and vigour to many an isolated parish at home. One cannot but hope that the Australian Board of Missions, which has already, in the short time since it has been founded, done so much to arouse the

Church to its duty, will be zealous in its good work, not only that the Australian Church may take its proper place in missionary enterprise, but also that many a distant parish, cut off from the outside world, may, by missionary interest, feel its connection with the wider life of the Catholic Church.

Before I leave this particular sphere of the Church's work, I cannot but mention another well-known scheme to meet the needs of isolated districts in the Colonies, the system of the South African Railway Mission. The Church owes much to Mr. Ellison and his brother for developing such a scheme as this, and one hopes that it will be as great a help to the Church in Canada as it has been to the Church of South Africa. The Railway Mission in the latter country has special cars in which the missionaries travel and live; each car is provided with a small chapel, and can be detached and shunted on to a siding where the missionary wishes to stay. By this means numbers of people who work along the line, or live in small hamlets in close proximity to it, are kept in touch with the Church in spite of their isolation. Some of the gangers on these immense tracks of railway live very lonely lives in little huts on the side of the line. When I travelled to Livingstone in a guard's van my only fellow-passenger was one of these gangers. He was a real sportsman, and as

the train was pursuing its slow and weary way he held his gun out of the window at full cock and managed to shoot a partridge from the train. Great excitement prevailed; the guard signalled to the driver, the train was stopped, and we got out and gathered the bird! When the ganger got out at his little lonely hut and was met by his mate, he was none the less welcome because he had brought something fresh for the larder.

I heard two delightful instances, all the more delightful because they were unexpected, of the devotion of two gangers in South Africa to their Church. I heard of one man living with his family in one of these gangers' huts, who had built a little church attached to his house, and was accustomed to gather together his own family, one or two neighbours, and some Christian Kaffirs for Sunday service. Another, on a different part of the line, finding some Kaffirs trying to read their Bible one night after work, suggested that he should start a Bible reading for them, and subsequently asked the missionary for prayer books and acted as a lay parson for the Kaffirs who were working under him. A startling contrast, I fear, to a good many Englishmen whom one met in South Africa!

If the Church were properly staffed with clergy, as she ought to be, the system of the Railway Mission might well be adopted for the use of a clergyman who might do itinerant work and relieve

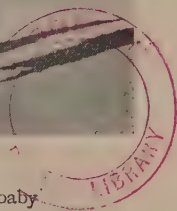


A ZULU CHIEF AND HIS BOYS



ZULU WOMEN

The former with a heavy tub, the latter with her baby



both priest and people in distant townships by giving the one a rest and the others a change of thought from the pulpit. I was often touched by the almost overwhelming gratitude of many of these isolated clergy for my own visits. They told me that my visit had helped them as much as they hoped it had helped their people. Many of them, with real emotion, wrung my hand at parting, telling me that no one could realise what it meant to them to have a visit from a brother priest who was ready and able to sympathise with their difficulties and by his touch with the wider life of the Church able to refresh and reinvigorate them.

I feel certain that any priest who has been a member of one of the Missions of Help to the daughter Churches will bear me out in what I have said. He must have often felt that his own work, feeble as it might be, was such an obvious help to his clerical brethren that it was well worth repeating, and, if possible, making a permanent part of regular Church life. Many members of our Men's Society know something of Mr. Roland Green's scheme of getting Churchmen at home into touch with their brethren abroad by means of personal correspondence. The idea which he has carried out so successfully was suggested to me in a railway carriage in Queensland by a Churchman who knew something of the perils of spiritual isolation. I wonder whether the idea

could be extended from individuals to parishes. Just as some parishes in the West End of London act as patrons to some parish in a poorer district, —would it not be possible for parishes at home which have all the benefits of home tradition and inspiration to link themselves for mutual prayer, knowledge, and, if necessary, assistance, with some parish abroad? The lack of missionary enthusiasm at home is largely due to lack of real knowledge. Such a scheme would do much to remove this ignorance and to increase mutual sympathy, and would make the brotherhood of the Christian faith something more of a reality. The idea was suggested to me by a brother priest, who has seen service on the other side of the world, and I mention it here in case some wiser head than mine could develop his excellent suggestion.

CHAPTER VII

A HOME-GROWN MINISTRY

IT has been already said that the work of the Churches is to teach those great Christian traditions on which our own national life has been founded, and which we believe are the only foundations on which any strong national life can be founded in any part of the world. If this is to be done adequately, especially in a country where national sentiment is strong, the Church must have an indigenous ministry. A ministry from England is a necessity in the early Church life of any colony, and one hopes that clergy from the old land will always be found ready to offer themselves to the Colonial Church, either for temporary work in missions of help or to fill certain posts which need men of special qualifications. But if the Church is to become a real part of the national life, its ministry must be drawn from the new nation itself. A clergyman from England, however determined he may be to do his best for the Church which seeks his help, especially if he has the hope of returning ultimately to the old country,

82 BENEATH THE SOUTHERN CROSS

cannot really catch the national spirit, or at any rate cannot do so in the same way as a born colonial. Though many parishes are quite ready, even anxious, to welcome an Englishman as their clergyman, this is mainly due to a reason one hopes will be only temporary—namely, to the fact that usually an English parson is enabled to get a very much better training than one ordained abroad. Many dioceses have elected Englishmen as their bishops, but I imagine they are likely to do so very much less in the future than in the past. Several bishops who have gone out to rule Colonial dioceses from home have done a splendid work and left an indelible mark on the Church life; but instances can be given on the other side, where men with the best will in the world seem quite to have failed to understand and appreciate colonial prejudice and opinion. The *Sydney Bulletin* (which is known in Australia as the "Bushman's Bible," and if its tone is not always what one would like it certainly voices the opinion of many Australians) protests in no uncertain terms against the "plums" of the clerical profession being offered to men from the old country.

It may be that the lack of men at home to work in the Colonies may be a blessing in disguise. There is a danger that if a large supply of clergy from home were ready to hand, the Colonial Churches might postpone still longer the important

duty of finding and training their own ministry, and letting that ministry see that the highest posts in the Church are open to them if they will only fit themselves to fill them. I should like to quote here some words of the Australian correspondent of the *Church Times* printed in its issue of December 1, 1911 :

“Australia honours the clergy who came out from England in the old days and made Australia their permanent home. But how different it is now ; young priests who are brilliant and young priests who are not brilliant come from England under an engagement for two, three, or sometimes five years, and then, sometimes it is true, protesting that they will return, leave us for work in England ; enthusiasm was aroused when they came, their evident desire to set us right on many points was much appreciated, and their youth and vigour, their intense *bonhomie*, their many-sidedness acquired at Oxford or Cambridge or elsewhere, made those to whom they ministered dissatisfied with priests of their own race, and everywhere the cry seems to be when a vacancy occurs in diocese or parish where they have been, ‘Send us an Englishman.’ We Australians are a long-suffering people, and no more and no less sensitive than the rest of mankind, but we are beginning to wonder now whether, entirely apart from the question of our own personal advantage,

84 BENEATH THE SOUTHERN CROSS

this policy of importation as at present managed is for the good of the Church, for whose welfare we are jealous. The diocese of Adelaide offers a forcible example of the manner in which the policy of importation is conducted, and of the results that follow therefrom. Adelaide apparently regards, or rather has in the past regarded, an Australian ministry as at the most the *bene esse* and not as the *esse* of the Church here.

"In the fifteen years from 1895-1910, fifty-nine priests came from England to the diocese of Adelaide. Of these fifty-nine, forty-seven are now working in parishes in England, and of the twelve remaining in the diocese ten have come since 1903, and there are only two priests left of the large number who came between 1895-1902. During these fifteen years two bishops appointed from England have returned to English dioceses, and only twenty South Australians have been ordained, and of these seventeen are working in the diocese to-day.

"We acknowledge our debt to England, and it is not ingratitude or a lack of appreciation of the success of Englishmen in the past that makes us feel now that it is imperative the Australian Church should be led by Australian bishops and priests, men who have either been born or bred here, or who, from long association with us, are gladly hailed as fellow-Australians. It is no longer

a case of the better of two policies ; there is only one common-sense plan for the Australian Church, and that is an Australian ministry."

One must remember that this is by no means an easy matter. In a new country, with endless opportunities of making money quickly, and countless attractions in other professions, not to speak of very little inducement to a life of study, the clerical profession is apt to be passed over by parents choosing professions for their sons, or sons making plans about their own future career. But if the "home-grown ministry" is to become a reality, the Colonies must be ready to do much more in the work of fostering the vocation of the younger sons of the Church, as well as in providing adequate means for their proper training. I was delighted to hear that the Church of South Africa, in two places at least, was awake to the importance of this fact. The federation of the Church of England Men's Society at Cape Town, under its energetic and capable secretary, has already determined to discover and train at least one candidate for Holy Orders ; their example might well be followed all over the Colonial Church. The Men's Society, which, if doing its proper part, should be in close touch with the young men of the district, ought to be able to discover those whose thoughts are turning to a clerical career, and do its best to foster a sense of

86 BENEATH THE SOUTHERN CROSS

vocation, which if not developed is only too easily lost. But vocation is not enough—adequate training is a necessity. In South Africa, where the national life is not as yet so distinct as elsewhere, and which geographically is comparatively near to England, the theological students, after perhaps taking a degree at the Cape, might be sent home to complete their training in England by a course at a theological college, followed perhaps by two years' work in a large English parish. They would thus, while not losing the spirit of the Afrikaner, carry back to their own country some of the traditional spirit of our ancient National Church. In Australasia it would probably be wiser and certainly less difficult if the majority of the clergy were trained in their own country, and a great deal of work in this direction is already being done, but, as probably the Australian bishops would be the very first to agree, it might and ought to be done very much better.

It is most important that the educational and spiritual standard of the ministry should be maintained; but unfortunately several of the bishops, oppressed and sometimes appalled as they must be with districts hopelessly understaffed, have been tempted to adopt a policy which, though it may show more haste, has, if I may humbly say so, resulted in very much less speed. I understand that candidates for the Australian ministry are now

expected to pass an examination as a test of a certain standard of theological knowledge. In most cases the bishops loyally adhere to this rule ; as at home, there are some who are less particular than others, and I certainly heard of one, and there may be more, who was described to me by an ordination candidate on the eve of his examination, as "so kind that even if you fail he ordains you, and lets you pass the examination afterwards!" This may be, and I hope was, an isolated case, but, generally speaking, whatever may be the reason, no one can pretend that the general educational efficiency of the average Australian clergyman is what it ought to be. With our many advantages we have not much to boast of in England, but "two blacks don't make a white." It may be extremely difficult or even impossible at present to insist, as the bishops will shortly do in England, that every candidate for the ministry should have already obtained some university degree, but it is a great pity that so few of the theological colleges which already exist are in touch with the universities. Many of them too are run on diocesan lines, and are naturally very small. This means that the men trained in them have little opportunity of mixing with men of other points of view than their own. The largest college in Australia, though undoubtedly it has done good work, was founded and is still carried on to train men on somewhat narrow and

even "party" lines. All this cannot tend to the strengthening of the Church. We certainly want men who believe with all their hearts in the Christian faith ; but if they are to interpret that faith to the world they must have faced and met to some extent the opinions of men of very different ideas from their own. The seminary system has its good side and, if used as a means of training men who have already passed through a university career in habits of theological study and religious exercises, is perhaps the best possible system for those who aspire to be priests ; but a small theological college, out of touch with the university, far apart from any big centre of population, attempting to train men, who have not had any very great educational opportunity for a profession which admittedly is not the easiest, cannot be said to meet the need educationally. Every one must feel that the power of adaptability is one of the greatest qualifications for the Colonial clergy. You cannot have adaptability without ideas ; you cannot have many ideas without education.

The clergy everywhere are called to be the centres of spiritual power. On them, in the main, the spiritual life of the people depends. In a new country, where, as I have already said, the forces of materialism are naturally strong, this is all the more important, and as many of these clergy will have to live a life of spiritual isolation, it is of para-

mount importance that their own spiritual life should have been developed before they go out to their work. Here again I am going to be so bold as to criticise the method of some of the bishops. I am not the least surprised at what they do, but I do not think their methods are wise and will bring about the best result. In certain cases I heard of young men, anxious to be ordained, who were at once set to do lay work in isolated posts for which no priest was available. One young man told me how, after he had offered himself to his bishop, he was immediately sent to a small township, many miles into the Bush, where he was to try and organise services in the absence of a priest, but where he would not himself be able to make his communion perhaps for several months! In one or two of the colleges the students are used as itinerant lay-readers in the Bush districts within distance of the college. They leave on Friday, visit their district as best they can on Saturday, conduct services and preach sermons on the Sunday, and return to the college on Monday. One young man, who had received no more than a board-school education in England, though himself quite a remarkable spiritual personality, told me that during nearly eighteen months' training he had only heard two sermons, though he had had to preach many himself! Now, however sad it may be to have districts without spiritual ministra-

tion, it cannot be for the ultimate strength of the Church, that the mental and spiritual training of the clergy of the future should be sacrificed in this way to the needs of the present. I am less afraid to say all this, or rather, though afraid, I dare to do it, because in many a lonely vicarage I sat up night after night while the vicar poured out his soul to me in bitter regret for the lack of adequate training he had received for his work. It made one ashamed when these men spoke in envy of one's own opportunities of training, and one thought of what a much better advantage such splendid men would have taken if the opportunities had been theirs. I should very much like to carry a certain bishop, who thought it his duty to utter a tirade against the theological colleges, a trip round the Colonies and get a lot of untrained clergy, who had either never been to a theological college at all, or at any rate not to a very good one, to pour their complaint into his ear. After that I do not think he would say much more against theological colleges; he would probably wish to use his undoubted influence in founding more where they were badly needed. One fondly hopes that there will come a day when the united Synod of Australia will have enough faith and courage to start a big theological college in one of the large cities of Australia, where there is a good local university, and which, free as far as possible from all party

bias, will secure a really great man as its head, and by its very size and obvious importance will teach young Australia that the Church thinks the clerical profession so important that she means to spare no expense in order to make the training for that profession efficient. Such a college would be the best possible means of attracting the best type of young men to the ministry; and, besides this, it would send out into all parts of Australia a body of clergy who, because they were better trained and better taught, would be an attraction to others to join their own profession. One longs to see the day when St. John's College, Auckland, whose history in the immediate past has not been a very happy one, will become the great theological college for the Church of New Zealand and the Pacific. Few spots are more hallowed by sacred memories—the memories of Selwyn and Patteson; one hopes that the good work started by the late Bishop of Auckland may be completed under his successor's rule.

It is strange that a Church which boasts so often of its apostolic ministry, and emphasizes the almost awful nature of a priest's work, should be so slow to train its priests adequately for the work they have to do. How can we go on expecting that the fruits and powers of the apostolic succession will appear in our ministry if we do so little to make those ministers either mentally or spiritually fit for

their high office? It ought to be a lasting shame to us that, while we talk so much about our ministry, other bodies are talking less and doing more. Once more I would quote the words of the *Church Times* correspondent whom I have already mentioned, and who, though I may not agree with him in all points, appears to have come to much the same conclusion as I have myself: "At present a series of little, ineffectual diocesan training-colleges are striving on diocesan lines to appeal to the youth of Australia to serve in the sacred ministry of the Church, and no wonder the appeal is largely in vain. There is apparently no possibility of these various theological colleges becoming affiliated with the university, and with no opportunity given to candidates for Holy Orders of mixing with other men destined for the various callings of life, our theological colleges are becoming religious seminaries of an ineffectual type. We need not trouble yet so much about university degrees, I fancy. We want Australian priests who are men among men, and a central theological college could do everything that is necessary to supply such priests. If we could all be induced to close every theological college in Australia and found a thoroughly well-equipped central college with accommodation for two hundred men, a staff of tutors and lecturers, good playing-fields and an inspiring chapel, and last, but by no means least, a man of personality at

the head, steeped in the Catholic religion, whose motto should be *Humani nihil a me alienum*, we should face the future with confidence, knowing that English Catholicism, proclaimed and practised by men who were their fellow-countrymen, has never failed to win those to whom it appealed."

If, however, such a large college or colleges be found to be impracticable, it would be a step in the right direction if in each diocese there could be one large staff of clergy, serving perhaps several churches in one town under one vicar, where young deacons could receive parochial training after their ordination. In the country dioceses an extension of the Bush Brotherhood system might supply in some measure such a need. One bishop at least expressed to me his belief in some such system when I was discussing with him the aims of his diocesan college, where the students study during the week and work a number of outlying districts during the week-ends. When asking him if he was satisfied with the college and its work, he said that he felt their training would be much improved if the practical work could be done by a community of deacons under the Head as priest, leaving the theological students with the whole time, prior to their ordination, for their own mental and spiritual development.

The same story is true everywhere. In the long run the strength of the Church depends upon the

strength of its clergy. We lose much by our short sighted and faithless impatience. *Deus patiens quia aeternus*. We turn back and study the methods of the great Pastor Pastorum, who came to win the whole world, and yet left the many in order to select and train the few who were to be the founders of the Kingdom of God in the future. The exact methods of our great Master we may not always be meant to copy in a later age and under different conditions, but surely that principle of winning the many by means of the selection and careful teaching and training of the few is one that holds good for every age and every section of the Church. I have no right to pose as a teacher, but I travelled as a learner, and I venture to repeat again in the strongest possible way that any one who had been with me in my travels would have had the lesson presented to him in a way that it would be impossible for him to forget, that the greatest call to the Colonial Church to-day is to put aside all party spirit, and with faith and courage as a united Church face the question of the selection and training of the ministers of the future.

CHAPTER VIII

A MOTHER AND HER CHILDREN

I HAVE said in the last chapter that the ideal of the Colonial Church should be an indigenous ministry. But it is only right that we should remember that in a new country, with a population increasing by leaps and bounds, it is impossible for a ministry drawn from the Church on the spot to cope adequately with the spiritual needs of the new nation. The ideal of the last chapter is, I believe, the right aim for the Church. But, until it is possible to be fully realised, the old Mother Church must help her Children to retain the Mother's faith by sending them teachers from the old land. For many years the Daughter Churches will appeal to the old Mother for men, and she will shamefully neglect her duty if the men are not forthcoming.

"I wonder whether the Old Church really cares?" This was the remark of one of the bishops with whom I stayed, and his words were echoed in different ways by many another.

Any branch of the Catholic Church is bound to be true to the honoured name which she bears,

and to take her share in the expansion of the Kingdom of God; but our own branch, if we believe at all in the direct providence of God, more than any other has had this duty laid upon her.

The Anglican Church was for years a local and insular branch of the Catholic Church. In the course of history, mainly owing to the growth of the Empire, she has become a Church with imperative claims for help outside her own borders. If we believe that our ancient endowments, which have done so much to enable the Church to fulfil her task at home, were given by men inspired to do so by the great Head of the Church, surely we cannot doubt that these endowments were meant to provide spiritual assistance to all England's sons and daughters, whether they happened to dwell at home or across the seas. To use a simple illustration, what should we think of a father of a family who, having received a large sum of money in trust for the benefit of his children, spent the greater portion of it on those who remained under the shelter of the old home, and only gave a grudging and beggarly pittance to the children who went abroad? We should certainly doubt his sense of justice, and I think we might rightly charge him with the betrayal of his trust.

We talk much at home of our duty as a Missionary Church. Again and again from hundreds of platforms at the time of the Pan-Anglican

Congress we were reminded of the Church's Imperial responsibility, and of the claims of these great children of England on the self-sacrifice and devotion of the old Mother Church. The hopes of many a Church leader abroad beat high; there were dreams of great men laying down their work at home and coming out to direct and guide the destinies of these younger Churches, of numbers of the best of the junior clergy ready to offer, at any rate for a term of years, to embrace the opportunity of serving the Colonial Church. Can any one at home say that these hopes have been fulfilled? Still we hear the same story of some English bishop leaving the old land to put himself at the head of a pioneer diocese abroad: he goes out with the echo of the enthusiastic cheers and the still more stirring prayers of many who gathered to bid him "God-speed." Many promises are made that the Church will not forget him, and in a few years' time he will return to have a well-earned rest, to recoup his mental and spiritual energies by a few months of peace and quiet midst the old surroundings—we all know that this is the very reverse of truth. He comes home tired out, condemned for the sake of his work to travel up and down England, sometimes to beg for money, and more often to beg for men. He may get the first, but he very rarely gets the second. He returns a sadder but wiser man, and says often from the

depths of his heart, "Does the Old Church really care?"

There are those who are somewhat afraid that to emphasize Imperial responsibilities is to forget our duties to peoples outside the Empire whom Christ is calling into the Catholic Church. But surely we have to strive to do the one and yet not to forget the other. If God has given us this great Empire we must surely feel, that though we must do our best to feed the starving multitude outside, our first duty is to keep the children in our own home circle full of health and vigour. To fulfil that task adequately would be to do an immense service for the missionary work of the world. We claim millions of non-Christians as our fellow-subjects, and we see three or four Anglo-Saxon peoples destined to be among the most important nations of the world. The world is getting smaller; each nation is influenced unconsciously by every other; the non-Christian races may never be converted to Christianity unless the witness of the so-called Christian races becomes stronger and more effective. Would it not be true to say that Japan would in all probability have accepted the creed of the European nations if those nations had given a really effective witness to the power and beauty of the Christian faith? To make Canada, South Africa, Australia, and New Zealand really Christian would surely do much to convert the whole world.



THE ZAMBESI ABOVE THE FALLS



THE ZAMBESI ABOVE THE FALLS, NEAR LIVINGSTONE ISLAND



We must not, however, allow enthusiasm for the Church's Imperial mission to make us lose our proper sense of proportion. The mother's influence is proverbial: a failure to keep the "heart of the Empire" sound would endanger the health of the whole body; in thinking of the tremendous needs of the Church abroad, we must not underrate the need or the importance of the Church at home. We must not be so foolish as to think that work abroad alone deserves the title of "missionary"; all work of the Church is missionary. The vicar of a country parish, the curate of an industrial district, are just as truly missionaries as the member of the Bush Brotherhood or the mission priest on the banks of the Zambesi or in the streets of Delhi.

While realising this we do need, however, to realise that the Church's campaign is all one, that while she has limited forces at her command she must endeavour to distribute these forces where they are most imperatively needed. It is of paramount importance that we should strive to strengthen the sources of supply to the ranks of the ministry; but it is almost equally important to learn to place suitably the supply we have got. Comparisons between the Army and the Church are often-times misleading; but surely it is fair to say that any army, whether secular or religious, cannot expect to prosper in a great campaign

unless she considers the best disposal of the forces at her command. We suffer in this as in so many other matters from a lack of system, which prevents us using our forces to the best advantage and placing them where they are most needed to strengthen the work of the Church as a whole. We see it on a small scale at home ; for one reason or another one portion of England seems to attract clergy more than another ; the popular diocesan bishop attracts numbers of ordination candidates, not in proportion so much to the demands of his diocese, as to his own powers of personal attraction. A great spiritual leader said that "to win the great industrial north was to win England," and yet the facts of the number and quality of candidates ordained in the north as compared with the south do not prove that the younger clergy of England have realised as a whole the place where their work is most needed.

In Yorkshire and the Midlands we see great towns suddenly springing into existence in the colliery districts ; ought the terrible strain of finding both men and money to meet the spiritual needs of these new populations be left to one diocesan bishop, or be borne by the Church as a whole ? What is true in a small degree of the Church at home is truer still of the Church abroad. Most of us have read of the romantic rush of settlers to many dioceses in Western Canada ; the

opening of a mine or the success of an irrigation scheme creates a huge township on what a week or two back was nothing but a desert; most of this population has gone forth from the old land. Surely it is our duty to see that these people are followed by the ministry of their own Church. Again and again one hears the same story, that the Anglican Church has lost ground which she will take years to regain because she has arrived too late; but she cannot arrive in time without some system in the distribution both of money and of men.

A little comparison will explain this sad lack of system. Here is a church in West London, known by name at any rate to all of us, with a parish of small area and, owing to the presence of many large business houses, of not a very great population; its congregation, attracted by the beauty of its services, is almost entirely congregational, drawn from all parts of West London. "Crockford" reveals the interesting fact that for a population of 1950 persons, many of whom no doubt do not belong to our communion, with a seating accommodation for 650, with most of the preaching taken by the vicar, four healthy and vigorous young clergy in addition to the vicar are required to provide this fortunate congregation with every form of spiritual luxury! Here, on the other side of the world, is a township of 1500 whites, 1000

of whom are Anglicans ; they offer £200 to £250 out of their own pockets for the support of a priest. Between Easter and September, in the year when I visited the district, they had *one* visit from an itinerant priest ; the only religious service or meeting being a Sunday-school kept going by a lady, with an average attendance of over sixty-four each Sunday. In another district in the same diocese the people had had no service between March and September, with the exception of one visit from the bishop. On that occasion they presented to him this pathetic petition : " We, the undersigned petitioners of the — district, do humbly pray that our district be made a separate parish controlled by a clergyman in full orders. Our church has been erected, free of debt . . . it has become a vital necessity for the welfare of the church and the large number of young communicants that the Sacrament of Holy Communion should be frequently and more regularly administered, which under the present régime is an impossibility. The large increase of population that is constantly growing makes the Sacrament of Holy Baptism an important matter for consideration." That is the petition of the laity—all members of our Church—for the provision of the barest necessity of spiritual life ; and they cannot understand that there is as yet no answer to their appeal. Surely this startling comparison speaks for itself

and teaches its own lesson. How long can any Church expect the blessing of God when such things are possible? What is the reason? Surely it is to be found in the lack of some system by which the Church can know the whole need and the younger clergy can receive an authoritative invitation to the places where they are most needed. The principle of such a system has been already acknowledged by our two archbishops in starting the Western Canada Fund. What they, our leaders, have been ready to do for one part of the Empire, the Church should be ready to do for the whole. I am aware that such a system has been talked about for years, but mostly by more or less irresponsible people. It is time that the matter received the close and determined attention of the Church's leaders. I venture to suggest the kind of lines on which such a system must be worked. In giving my opinion I want to make it perfectly clear that I do not think that even a perfect system is all that we need, or that, under the circumstances, a perfect system is at all possible, but at least the Church as a whole might be ready to make some sort of an experiment towards such a system.

1. The Church must know the facts; we need some central Board, such as the United Board of Missions, which can be in touch with all parts of the world, and can know where there is the greatest

need of men in special districts at home as well as districts abroad.

2. We must be training candidates for ordination to be "ready to go." Each individual priest or deacon must realise that though according to the custom of the Church he is ordained to work in a particular diocese, he is in fact an ordained minister of the whole Anglican Church, and that as such he may at any time be called to work in any part of the Church's field. I do not say that we should treat Church officers in the same way as we treat the officers of the Army, insisting that a command from a superior officer means obedience to a summons to an entirely new and perhaps not congenial work; this may be the system of the Church of Rome, but it is more than doubtful if it would be of service in the Church of England. Our strength, as well as perhaps our possible weakness, is that we allow individual judgment; when a "call with authority" comes, the individual priest must in loyalty consider it, but he alone can decide whether or no it is his duty to go.

My point is simply this, that we should be endeavouring to train a body of men (not necessarily all who are ordained), who at any rate for the first ten years of their ministry will strive to keep the way open to the possibility of any and every kind of work by keeping themselves free from such ties as marriage or such ideas as that England is their

only possible sphere of labour. If we are to get them we must hope to find more of the spirit of self-sacrifice than most of us possess. I remember a New Zealand clergyman, after discussing with me the position of our Church in the Pacific, concluding our talk by the melancholy remark that we Anglican clergy "have ideas of a very limited surrender when we enter the Ministry of the Catholic Church." I give his words, and it is for each of us who are ordained to ask if they are true.

3. In each diocese it ought to be possible, as has already been done in some, for certain of the junior clergy to form themselves into a band of those "ready to go"—the number and names of such a band need not be known to anyone except to the diocesan bishop. Supposing the Central Board were to make a demand for, say, forty or fifty clergy for a district in Western Canada or Australia, each bishop would notify the members of the band in his diocese and tell them that he would be glad to discuss with any of them the possibilities of their answering the call; it being distinctly understood that the answer, whether in the affirmative or the negative, ultimately rests on the responsibility of the individual priest, and not on the bishop. The bishop's duty would be to give such advice as he could, emphasizing in different cases either the claims of the work at home or the claim of the work abroad—still, however, leaving the individual

priest to decide in whatever direction he felt God to be calling him. In certain exceptional cases such a system might be used to summon clergy to do some special work in a rapidly growing district at home.

Few will be inclined to think that it is right to go on in our present haphazard fashion. The distribution of our clergy is a really serious problem. Some districts are absolutely starved; others, to quote the words of an article written by a friend of mine in a *Missionary Review*, "are like much-fished waters where through the number of fishermen the fish have become desperately shy."

We need to lessen, if we cannot entirely remove, the tragedy of foreign bishops losing both heart and hope during a time of furlough, vainly appealing for men; there are hundreds of clergy, in spite of the failings of many of us, who are ready to do anything, and go anywhere, but they want information and guidance. Some feel restless and discontented at home because they are filled with an uneasy feeling that they ought to go abroad, whereas perhaps, if all the facts were known, their duty is to rest content where they are. Others hear some call and leave an important work at home, but find themselves in a much smaller sphere with little scope for either their ability or energy abroad. In a number of the *Guardian* for August 1912, a clergyman writes a piteous story of how he

was tempted out to Canada to find that he had been quite deceived in the nature of the work to which he was invited, and returned home to start work all over again, disgusted with what he felt was little else than deception. We are simply courting disaster if we send our "Sergeant-Majors" to do the work of "Privates," and yet all over the world there are special jobs requiring special types of men. The right man is somewhere, but without a system he cannot find the job and the job cannot find him. Much might happen if the Church as a whole really knew the facts. We should know something more of the amount of clergy we needed for the work of the whole Church, and such knowledge would do something to create the supply.

If a parish with a large staff were fired to follow the splendid example of St. John's, Kennington, the Central Board would naturally guide such a parish to the district where such help was most needed.

I met numbers of clergy who asked me whether it would be possible to start a system of exchange by which the clergy abroad could join a large staff at home, a member of that staff going out to take charge of his work in his absence. Such a system would help both the Home and the Colonial Church. Intercommunication of that sort would enable the mother to learn from her vigorous children, and the children to learn from the mother. But once

again without a system such exchanges would be extremely difficult to organise.

Lastly, one cannot but feel that the call of the Church for offers of personal service to those at home, though addressed mainly to the junior clergy, must be meant to reach the ears of some of our leaders as well. A certain diocesan bishop has been blamed by many for spending an extended and yet well-needed holiday in order to see for himself the needs of the Church abroad. No doubt he looked upon the trip, as I certainly did on my own, as an opportunity of pleasure to himself as well as profit to the Church; but one wishes that many more bishops would follow his example, in order that they might learn at first hand the needs and claims of the Colonial Church. It is hard for the home bishops to throw themselves with any zest into a scheme for sending men out of their own dioceses, for they have never realised the dearth of men abroad, and the Church's immense opportunity if the men were there. Dare I go one step further! Dioceses need big men to lead them—provinces and continents need the very biggest, to become the guides of the policy of the Church as a whole. It may be true that any individual diocese at home gives more scope for a man of ability than a diocese abroad, but the position of Primate in one of our great daughter Churches offers a position of scarcely less importance even than Canter-



ARCHBISHOP OF CAPE TOWN AND MRS. CARTER



THE GARDEN OF BISHOPSCOURT, CAPE TOWN

Table Mountain in the background

bury or York. Men like Moorhouse, Gray, and Selwyn were enabled to influence the Church which they served abroad for generations to come, and to lay the foundations of a national life, which, in the providence of God, may be as important to the history of the world as the life of England herself. Our daughter Churches have asked for such great men—it is not for an insignificant man like myself to dare to say that those invited were wrong to refuse ; but what a lesson to the world if some really leading man at home were to lay aside a large salary and a position of importance, though not of ease, in the old land, and were to go out to guide the destinies of the Church in one of these new and rising nations ! His work would be a great one—his example of sacrifice would be even greater.

CHAPTER IX

A BLOCK TO PROGRESS

IN the last chapter I tried to remind my readers of the duty of the Anglican communion as a whole in the matter of placing to the best advantage the supply of men at her command. In this case "unity is strength." But immediately one begins to talk of unity, however unpleasant the subject may be, one is up against *the* great block to progress, because it is the main hindrance to unity, "party spirit."

To get a vision, however incomplete, of the wide field of labour open to our communion, is to realise that she needs every bit of her power and energy to do that work effectively, and yet we are wasting an immense amount of time and energy in party warfare. It is true that this warfare may be a struggle for the assertion of certain truths and principles, but the protracted struggle is making our communion far less effective than it might be as an agency for the civilisation of the world; and the existence of party spirit makes us incapable of arriving at the truth, because we are unwilling to learn from one another.

Such religious quarrels cause the enemy to blaspheme. How can we as a Church claim to act as peacemaker in the struggles of the world if we prove ourselves incapable of composing our own disagreements? To take one instance, what right have we to preach to either Capital or Labour on the duty of settling their own differences—differences far greater than our own—when we have proved ourselves unable to set our own house in order?

I hope I shall be forgiven for introducing this time-worn and distressing subject, but the very fact that men of all parties are becoming disgusted with "party," and are striving to find some way of agreement, makes it necessary for even the humblest to lift his voice against the continuance of this perpetual struggle. No one part of the Anglican Communion can throw stones at another; but no Churchman who has had the opportunity of seeing Church life in the Antipodes could fail to see that the Australian Church might be in a very different position to-day but for this everlasting quarrel between the two parties in the Church.

It may be inevitable that in countries where Rome is strong our Church should tend to emphasize its Protestant rather than its Catholic character. Many are anxious to see our beloved Church keep herself free from the mistakes of medieval superstition; but merely negative Pro-

testantism can never be an inspiring aim for a great Church ; positive Evangelicalism is one thing, negative Protestantism is quite another.

The ideas of the Orangeman, whom one finds in full force in certain cities of Australia, are very different from the splendid declaration of faith which he makes when he joins the lodge. The spirit of the Orangeman is certainly one of the least desirable elements of the Church in Australia, and has done much to promote sectarian bitterness and to prevent the closing of the breach between the two parties of the Church. This spirit unfortunately still exists at home, but not, bad though it is, quite to the same extent as one finds it in certain parts of Australia.

Party spirit appears to deprive men of all sense of humour ; or perhaps it would be truer to say that a lack of humour is one of the main causes of the existence of party spirit. If it were not part of my own experience I could hardly believe that there were men who could behave as a very small section of the clergy did in certain dioceses.

A leading clergyman solemnly got up at a meeting, and after expressing the fear that I was surprised at the force of Protestant feeling in the great city where we were meeting, said he was sure that I should understand and appreciate it when I was reminded that twenty-five years ago a Roman Catholic had shot at a certain royal per-

sonage in the streets of the city! I thought at first he was showing surprising humour, and was attempting to "pull my leg," but to my amazement he was speaking in all seriousness.

In another diocese I was informed by the bishop that though he wished to start the Men's Society, he was afraid the men would not be willing to wear our badge of the cross, because they looked on it as a High Church sign. On my inquiring from the diocesan secretary whether they had adopted any badge, he told me they had adopted one to put on the society's paper. I asked him to tell me what it was, and he replied, "We have adopted as our badge the bishop's mitre"! A small section of the clergy and laity followed me in my journeys round Australia with a pamphlet full of my High Church enormities; one point in the indictment being that I was Warden of the "High Church College" of Keble, where, according to them, the chapel services were of the most advanced type. When I appealed to my position in the class lists to deny the first, and my fifteen years' experience of the college to refute the second, I was met in the next number by the frank but not very polite rejoinder, that after all their readers had only my word to take, and they had better, therefore, form their own conclusions! These instances I have given would be humorous if they were not so pathetic. They represented the opinion of *quite* a small

section of the Church in Australia, and would not be worth noticing except as instances of unconscious humour—were it not, unfortunately, that some who hold such opinions, hold by no means a lowly position in the Church.

The opinions of these extreme men are only an evidence of the existence of a party spirit, which, though it does not often show itself in quite such extreme forms, has, unfortunately, been the means of dividing the two sections of our Church in certain dioceses, and hindering her more than one can say from fulfilling her mission. At Government House I met the head of one of the other great Christian bodies of Australia; he asked me what I thought of the position of our communion in a certain great city. At first I was a little unwilling to reply. When he told me that he should not make use of any remark I might make, I told him that I thought that our Church had a great opportunity, but for years had lost it through disagreement and strife within its own borders. He exclaimed at once, "That is just what we all say, and they drove the very best man they had out of the town altogether."

Surely the existence of this party spirit and party division is a great call to men of all parties, to see if the time has not come when we might agree to differ and strive to work together. The fact that men are beginning to feel that this is

so makes the call all the more insistent at the moment.

It is very hard for a Churchman who belongs to the extremes of neither party to understand the position and aims of some of our party leaders. Surely the peace of the Church must be of greater importance than a party victory, for a victory by one side or the other on most of the points we fight about would be a victory for party rather than principle.

Take one subject worn threadbare by endless discussion, the question of vestments. I suppose if challenged, a Low Churchman would agree that what he was really afraid of, was not an external garment but the teaching which he thought went with it. But can any man imagine that by getting a man to change his dress you make him change his opinion? In all probability by taking a course which he and his followers think unjust and high-handed, his opponents only confirm him and them in their devotion to truths for which they consider they are being persecuted. On the other hand the High Churchman will tell you that he cannot give up these vestments, because they are the best means of teaching people what he calls either rightly or wrongly "the Catholic Faith." He tells you that he values them for the truths they symbolise; yet I very much doubt if he is wise in his generation. The average

Britisher is much more afraid of what he sees than what he hears. Our Church people are ready to accept a great deal of what is called "Catholic teaching," when it is taught them free from party shibboleths and externals which may instruct a few but certainly frighten away many more. It is quite impossible for the ordinary individual to understand the position of some High Churchman who thinks that he upholds the banner of the Catholic Church in a Protestant centre by displaying the ritual and ornaments which the ordinary man whether rightly or wrongly connects with the Church of which he has an inherited terror. If such men would be content to drop a great deal of the "external" and go on quietly teaching the faith which they profess, they might displease a few of their devoted adherents, but they would help the whole Church a good step nearer to a genuine appreciation of the historic position of the Catholic Church.

I am not sure that it is altogether a good thing that so many of the South African churches, particularly in one or two dioceses, are mainly of one special type. I came across one distressing instance of what I mean. In a certain seaport town outside the limits of our British dominions, I found two Anglican clergy—one of them was the representative of the Missions to Seamen. He told me that in this town his little chapel

and the Anglican church were the only places of worship other than Roman; that there were more than a dozen families of English Non-conformists, who in a new country were ready to forget the old differences and join the Church of South Africa. They appealed to the vicar of the Anglican church to give up vestments, which they said they could not understand and cordially disliked; he refused, and my informant feared that these families were likely to be lost, certainly to the Church, possibly to Christianity itself. Many of us probably could fail to understand their prejudices, but prejudice is something we have to reckon with if we really desire to win the British people back to the Church, and one of the strongest prejudices that we have to meet is this fear of "Popery." It may be quite true that in early days the leaders of a certain great movement had to fly in the face of prejudice in order to bring back the Church to a realisation of truths we were in danger of forgetting. But have we not come now to a new chapter, where men and women *are* ready to listen to such teaching if they are not frightened away from it either by the use of terms or the display of ritual, which fills them with possibly foolish, but certainly with very real fears?

This evil of party spirit shows itself in many ways in all parts of the world where the Anglican Church

is at work. A missionary bishop told me that in the past it had sadly crippled the Church's work in a field of quite a magnificent opportunity. At home we waste an enormous amount of time in thrashing out questions which no one can imagine can compare in importance with many that we are in danger of forgetting. After hearing the pathetic tale of an Australian bishop's appalling need of men, I opened the pages of an English Church newspaper to find it full of debates and discussions on the question of vestments. It may be right that we should go on thrashing this question out till at last we can find a method of settlement; but I cannot help feeling that anyone with a missionary heart who has had a glimpse of the magnificent opportunity which lies in front of the English Church would be ready to adopt a short cut out of our difficulties, and recognise that for the sake of the great issues which face the Church at home and abroad, it would be well to adopt a policy which in itself is not quite satisfactory—for each party to agree to differ and let the other alone. Both claim that they are actuated by a desire for truth; but truth can never come by a policy of compulsion, still less of persecution. Truth, if it is truth at all, must ultimately prevail. Why cannot each party set itself to teach what it believes to be the truth, and in the search for it be ready to learn from the other. Blinded with

this party spirit, many are missing the opportunity altogether.

In considering the wisdom of certain religious practices or ecclesiastic methods we are too often governed by prejudice rather than by conviction. To mention one very thorny subject, the very word "confession" is to many Church people what a red rag is to a bull; yet men of all parties are beginning to feel that in some form or other it meets a real need and should be preserved. I was coming up in a train after a meeting in a town not many miles from Melbourne; I was introduced to a Melbourne solicitor, who after telling me that he had been at my meeting on the previous night, though he was himself a member of the Congregationalist body, entered into a discussion on religious topics. He told me there was one thing that had troubled him; in the course of the last year or two he had had no less than four young men come to his office, and after asking him whether lawyers were accustomed to keep secrets, they had unburdened their soul, not of any legal, but to his intense surprise of certain moral difficulties. He asked them why they did not consult a clergyman; they replied, "they could not because they were Protestants!" He turned to me and said, "Surely, Mr. Woollcombe, the Protestants ought to make some provision for cases of this sort." I pulled

out my Prayer Book, and showed him that the Church of England had done so.

Again, when one sees the tremendous power that celibate orders have given the Church of Rome one longs for the extension of such a system in the Anglican Church ; but at once we are met with the ridiculous cry of "No Popery." In Sydney at the very commencement the Bush Brotherhoods were condemned by some on these grounds. Why should it be thought "High Church" to follow a practice which obviously our Lord meant to be followed, and to which He gave His commendation in the words of St. Matthew xix. 12 ? There is a crying need all over the world for such institutions as Mirfield and Kelham, and with the splendid openings in the educational field, the English-speaking world cries aloud for the revival of teaching orders.

Lastly, surely the outward expressions of worship are indications of the tastes of the individual worshipper ; we can never feel alike on these questions. The existence of the four Gospels proves that Christ and His religion will appeal to different people under different aspects. Go into anyone's house and you find his taste different from your own ; some are devoted to old furniture and old customs ; others prefer things new. Why cannot we be ready, so far as is practical, to allow different types of worship

which will appeal to different types of people? I may be blamed perhaps for saying so much on this difficult question, and, being only a humble individual, I may be thought impertinent, but I do believe it is time for everyone who loves our Church to voice the opinion of that great "central" party that would say to both the extremists, "A plague on both your houses," or in the words of a very virile Colonial bishop, "Do let us settle these points and get a move on." But we do want a sense of proportion if we are to discover the right direction for the move to take, and a sense of humour to "grease the wheels" to make any movement possible.

CHAPTER X

NEW CHURCHES

THERE are no doubt many things in which the Church at home has a pull over the Church abroad ; but there is something to be said on the other side. We owe a debt, as I have already said, which one often fails to realise so long as one stays at home, to the great institutions which are the features of a Church with a long history behind it ; and yet the circumstance of the long history often shackles a Church with trammels which hinder its free and proper development. At home we have convocations and diocesan conferences, where there are long speeches and interminable discussions leading up to pious resolutions, which are often little more than expressions of opinion, and have little or no power in carrying any policy into effect. When the Church at home is asked by the powers that be to set its own house in order and come to some definite conclusion on matters of long dispute, she seems to be curiously weak in decision, and many of her leaders, with strange lack of faith in the Holy Spirit's guidance, take



THE VICTORIA FALLS, ZAMBESI

The overturned canoe on the left was upset by a hippopotamus, and two of the occupants were drowned and washed over the Falls

refuge in the rather feeble policy of putting the whole matter back on the shelf. The fact is, I suppose, that a power of self-government can only be learned by practice. What is true of individuals and of States is true also of a Church. The Anglo-Saxon peoples, as their history shows, are by no means unable to adapt themselves to new conditions (in this lies the secret of so much of our success in colonisation), and yet the Anglican Church seems, in her own sphere, largely to have lost this power of adaptability, and perhaps the real secret of it all may lie in the fact that she has been so long without any real power of self-government, that she is too timid to make experiments, and has too little faith in her own power to come to any decisive conclusion on lines which break away from her own traditions.

It is most interesting and inspiring, therefore, for a Churchman from home to have the opportunity of seeing something of a really self-governing and self-supporting Church. Every parish has its Church Council, which, under the parish priest, is the body officially recognised by the Diocesan Synod, and with very real powers of decision and government; powers which are the more real because a self-supporting Church has the responsibility and control of local finance. Each parish is represented at the Diocesan Synod. Here is little difference from the Church at home, but the

Diocesan Synod abroad can pass resolutions which are binding upon every parish in the diocese, unless such parishes are willing to be cut off from Diocesan supplies.

Beyond the Diocesan is the General Synod, which has to discuss and decide matters affecting the Church as a whole. Such Synods can and do voice the real opinion of the Church, and as such are not only a power within the Church itself but in the country as a whole. The opinion of the Church at home has less weight in the country at large, because it is often the expression of opinion of a section rather than the carefully considered judgment of the whole Church voiced through its representative council. The Synods abroad are the natural channels for making the voice of the Church heard and its opinions felt, and as such are a real power. It is obvious that the laity abroad, with real power put into their own hands, are far more ready, taking them as a whole, than the laity at home to take an active and intelligent interest in the affairs of the Church. We are already seeing in the old country the beginnings of better things, but we have still much to learn in this matter from our daughter Churches ; and while, as I have said previously, we might be ready to spare one of our own great leaders to help them, the return of the compliment might provide the Church at home with the valued ex-

perience of a self-governing Church to guide us along the lines which our wisest leaders think we ought to travel.

A democratic spirit is naturally more likely to grow in a Church which is self-supporting. If the Church is to live at all in a new country her life depends, so far as material sources go, on the self-sacrifice and systematic support of individual Churchmen. There is much which an English Churchman can find to criticise in Colonial churches, and I am afraid that I have been bold enough to act as a critic, but though there may be much to criticise, there is much to admire; when one sees splendid cathedrals in most of the great cities either completed or begun, parish churches, many of them fine buildings in many parishes, bishops and clergy regularly supported, the work of foreign missions and charitable agencies upheld, and then remembers that all this is being done by voluntary support, not of the few rich but of the many who are by no means rich, then a stay-at-home Churchman may well blush for shame. Over and over again both bishops and clergy told me that the Anglican communion abroad starts with a severe handicap as compared with other religious bodies. Our people at home have been spoon-fed for so long that they do not know how to feed themselves. In other words, to take an illustration, a body of Methodists settling

in a new district will build a church and start services ready for the arrival of a minister; and when he comes, they expect to provide for his and the church's support. A body of Anglicans do nothing as a general rule till a parson comes along to stir them up, and even then, if they are fresh from home, are apt to grumble when he reminds them that nothing can be done until they are ready to put their hands in their pockets. I came across a most amusing and outspoken solicitor in the province of Victoria; he told me that Anglicans wanted stirring up badly, and that he had done his best to do a bit of stirring. I asked him something of his method; he replied, "Perhaps I shall explain best by giving you an instance. The other day I was looking up some of the slackers in our parish; I saw a man working in his garden who was believed to be a member of our Church. 'I beg your pardon, but aren't you a member of the Church of England?' was my opening remark. 'Well,' was his reply, 'I suppose I am, because I know I have been christened.' 'Weren't you married in the Church of England?' I said, to help him along. 'Yes, of course I was; I must be a member of the Church of England.' 'I suppose,' I went on, 'that one day you will be buried in the Church of England?' 'Yes, when that day comes I suppose I shall.' I then delivered my last shot. 'My dear sir, do you really think that some few of us are supporting that little

church over there merely to have, one day, the great honour of burying you?'" My humorous friend declared that this shot went home, and though it might not be a method wise to adopt in every case, he certainly put the position in a very direct and striking way! Surely the inspiration to lead us all to determine to make our new finance scheme at home a real success will not come merely from a desire to increase our Church funds, but from the hope that by this means we may educate our members in the important principle of self-support. It may be that our ancient endowments are being threatened only to teach us that we have too long allowed them to be a most unworthy excuse for our slackness, not to say dishonesty, in not paying for the spiritual privileges we are enjoying.

Much as one may admire a free and self-supporting Church, I do not think a study of its struggles sends one home with any enthusiasm for disendowment (not to speak of disestablishment). It is extremely difficult for an unendowed Church to cover the ground adequately, and the foolish argument which is often adopted on Liberationist platforms at home, that where all are disendowed greater unity is possible, is not, I fancy, borne out by the facts.

For other reasons there is, on the whole, a great deal of unity between Christian bodies; but in small townships where several denominations are

fighting for a bare existence, it requires little imagination to realise the fears of "sheep-stealing" and the bitterness which any idea of proselytising is apt to engender. I have little doubt that the minister of a religious body with an endowment behind it can speak with far greater freedom, and thereby with far greater effect for good, than a minister entirely dependent on his congregation for support.

This difficulty is partially met in many dioceses by a system of a central fund; each parish sends its quota to the diocesan treasurer, and the local parson is paid, not by his own churchwarden, but by the central treasurer. The parish is responsible for raising this quota, and any serious drop is often a sign that relations are not quite happy between the priest and his people. In such a case the bishop makes an inquiry, and, though there are risks of evil, on the whole this system does enable a parish to get rid of a clergyman who is not up to his work, and is probably better than the trammels of the "parson's freehold" which we have at home. The parishioners in most parishes either elect their own clergyman, with the help of diocesan nominees, or have a large share in his appointment; the Diocesan Synod elects its own bishop. Church reformers at home are apt to applaud such a system, and to cast scorn on private patronage on the one hand and State appointment of bishops

on the other. There is no doubt which is the more logical of the two ; but there is great doubt whether the more logical is the better. The method of parochial election to a vacant living is apt to give rise to a good deal of disagreeable wire-pulling ; and the election of bishops does not always secure the appointment of the strongest man. In dioceses where party feeling runs high, and one particular party is strong, there is a danger that the bishop may be elected virtually as the nominee of a party ; in others, where parties are more equally divided, it happens sometimes that a man of no very marked ability is chosen because he happens to be the one person on whom both sides can agree. But it is obvious that in neither case the diocese is likely to be very fortunate. One wishes that while preserving to the diocese a voice in the selection of its chief pastor, some method might be found by which the province as a whole might have something to say in the choice of the Provincial Episcopate. It is easy after a visit to a free and self-supporting Church to feel dissatisfied with our own methods at home ; but our best policy is not to complain too much of what we have got, but to use all the opportunities we have—and we have many—of voicing the opinion of the Church and directing its policy ; and above all, to do all we can to train our people in the duty of systematic and regular self-support.

CHAPTER XI

THE MEN'S SOCIETY

MUCH that has been said in the last chapter leads me quite naturally to speak of that great Society which sent me on my long tour as its special representative. The advent of the Men's Society is one of the most remarkable facts about the life of our Church during the last few years. Most great movements are both the children and parents of new ideas. We are beginning to learn that the strength of our Church depends not only on the devotion of its clergy, but also on the devotion and enthusiasm of the laity ; there is little doubt that this new lesson gave birth to the Church of England's Men's Society. On the other hand, the Society exists to strengthen that idea and to propagate it amongst the men of our Church ; and those who care for its power and influence cannot labour this point too often. We have too long been suffering from the mistaken idea that "the parson is the church and the church is the parson's." I heard an amusing story in Australia which illustrates this point. The vicar of a certain township was taken ill with some affection of the ear, and was forbidden

by his medical man to take any service on the Sunday. His illness was too sudden to give the people any long notice, so the clergyman's wife asked the town-crier to announce the fact in the streets of the town on the Saturday night when the people were doing their shopping. She was astonished to hear that he had given out the notice in the following fashion: "Oyez! Oyez! Oyez! Take notice, there will be no Lord's Day tomorrow, because the parson's got a sore ear." Without a parson presumably Sunday ceased to exist! A truly Anglican but not very Catholic sentiment.

The mistake that is often made about the Men's Society is to imagine that the Society in itself is of value. It is not the Society that is valuable, its value lies in the ideas and methods which it seeks to propagate. Its chief aim is to remind the Church of St. Paul's great idea, that the strength of the body of Christ depends upon the ability of the body to make full use of the powers of each member, however small and insignificant. The ministry of the clergyman is only one ministry among many; he has special functions which he alone can fulfil, and special powers given him to enable him to do so; but the laity have their special functions, and their special powers which they received when they were ordained to the service of Christ and His Church at baptism and confirmation. The real test of any

clergyman's work is not how much he is doing himself, but how many people he is inspiring and training to do their share of the Church's work. We must confess that women have been far more ready to understand and act up to the true principle of Churchmanship than men. The Men's Society exists to train men to follow the example which their sisters have given them.

The Colonial Church has made much more use of its men than the Church at home, and therefore in some respects the opportunity of the Society is less obvious abroad than at home. In many places no service could be held at all if it were not for the work of those lay readers to whom the Church owes a debt of gratitude it can never repay. On many and many a Sunday morning, when I was due to preach in the parish church, I would meet some Churchman who had worked hard all the week getting into his buggy on a Sunday morning, to drive many miles along a hot and dusty road to conduct a service in some outlying district. Though Anglicans are perhaps naturally less willing to be satisfied with such lay assistance where a priest is not available, I often felt as I saw these good men going off to their labour of love how we might have saved many a hamlet in country parishes at home from drifting to dissent if we had made more use of Anglican local preachers in country districts.

I do not wish, however, to be misunderstood and



A MAORI HOUSE, WITH A MAORI MAKING A SPEECH
AS HE WALKS UP AND DOWN OUTSIDE



A MAORI GIRLS' SCHOOL

to let it be thought that the Men's Society does not meet a real need in the Church abroad as it does at home. By its insistence that prayer and communion are the only possible basis for any form of Church work it may do much to deepen the spiritual life of many Church officials. We know something at home of the limitation of "official Churchmen," and they know something of it abroad. I was introduced in one parish to a strange type of churchwarden, who, while managing the financial affairs of the parish with unmistakable zeal, had not thought it necessary to enter the doors of the church building for many years! A Church Council struggling to pay its way in a small township is only too ready to consider that the Church has fulfilled its duty if the Council can report a balance on the right side in the accounts presented to the Easter Vestry. It is not until men catch a more spiritual conception of the Church's work that the Church can ever be a real missionary agency for the conversion of souls; it is only too easy to be satisfied with those we have got, and to cease to make efforts to win those who are still outside. Self-satisfied and unspiritual church officers are a drag on the missionary work of the Church. If every church officer was rightly fulfilling the Society's rule of prayer, a new spirit would soon give life to the dry bones of Church officialdom. It is this missionary aspect of the

Society's work that needs to be kept in the forefront; to bind men together who are already acting as churchwardens or choirmen, or who are acting as church collectors, taking care of church property or keeping church accounts is something; but the great need is for our Society to be inspiring and training the men of our Church, all the world over, to be "Andrews" to catch their brother "Peter." The Brotherhood of St. Andrew puts this as the *one* object of its existence, but the particular promise which it exacts from its members is not one which is likely to appeal to the average Englishman. To ask an Englishman to take the Brotherhood pledge is apt, I feel sure, to frighten away a great many missionary hearted Churchmen; to bind such men together in a Society of Church service, based upon prayer and service, is sure to result, as it *has* resulted, in training men to realise that the highest form of Church work is to bring other men to Christ. Brotherhood members are apt to say that by not mentioning "missionary" work we are not encouraging our members to fulfil the highest duty of a Churchman. I venture to think that though we do not mention it, we are doing much more to create missionaries than if we adopted this duty explicitly as a part of our rule of life.

There is much to be done everywhere in the way of aggressive Church work, especially amongst men.

Men as a rule, though it may be hidden, have a real desire for God, but that desire often lies dormant because they do not embrace the opportunities which are offered them of hearing the message of religion; their refusal to listen is due partially to a kind of rough and mistaken honesty. The preaching of the Word is in most cases delivered in sacred buildings and in connection with a religious service which supposes the acceptance of the Christian faith by those who attend. Hundreds of men are shy of coming to church because they are not ready either to commit themselves to a way of life which a churchgoer, they feel, ought to follow, or to join a company of people who meet together to profess a faith which at present they are not willing to accept. The whole question is one of extreme difficulty, and we must be willing to try many experiments in the way of men's services and religious talks and lectures in public halls, as well as open-air meetings, in order to find out the way of reaching the "man outside." We must of course beware lest, as someone has said, "we inoculate people with a little of religion and prevent them ever getting hold of the real thing"; but in spite of this danger, the time has come when it may be our duty sometimes to separate the preaching of the Word from the ministration of the Sacraments.

As a handmaid to this preaching of the "Word,"

we want to use the power of the Press through the distribution of large quantities of really well-written Christian literature, a subject of which I have already said something in Chapter VI.

I have made a somewhat long digression on an important matter ; my excuse for introducing it is that the hundreds of large audiences, which my fellow-Churchmen organised to hear me during the course of my tour, made me feel how much the Church might do in this direction if the work were to be properly and systematically organised. Already one hears of members of our Society abroad taking up house-to-house visitation and organising some such meetings as I have mentioned as a regular part of the parochial machinery.

If, however, the Men's Society is to be filled with the missionary spirit, we must be content to aim at quality rather than quantity, and to use the Society not as a net into which to pop every man who has any connection with the Church, but to reserve it for men who are ready really to pray and work, and who will form the strong spiritual centre to reach out and influence the circumference by teaching the man outside what a Churchman really means. In South Africa, where the Society had been working ever since the Mission of Help, I fancy this rather natural mistake had been made ; men who were touched by the missionaries were enrolled at once in the Society before they were ready to accept

the principles of its two rules. The Central Council at home realising the danger of the Society losing the true ideas of its founders, has been urging the Church abroad to appoint organising secretaries to look after and inspire the local branches. We ought to be only too ready to offer financial assistance, if our Colonial brethren need it, to make such a policy possible, and the very best of our junior clergy, if asked to do so, should leap at the opportunity for a delightful and splendid piece of work for the Church abroad which the position of missionary to men and organising secretary to the Society would give them.

Such mission brotherhoods as our own and the Brotherhood of St. Andrew's afford unequalled opportunity of commending Churchmen who leave one district to the care of their fellow-Churchmen in the new home. Many and many a young man is lost to Christianity altogether, or leaves the Church of his baptism to join another religious body, through what I have often described as "Anglican cold shoulder." The Church should be the greatest freemasonry in the world ; it should be impossible in any country where the Church exists for a member of it to feel himself a stranger in a strange land. We are already beginning to move in this direction. Many towns in England are starting what is called a "Lodging-House Scheme." A member of our Society is chosen as

organising secretary for this particular movement. It is his duty to keep a list of respectable lodgings, and advertise the fact through our Society that such a secretary exists in that particular town. On being informed that a Churchman is coming to live or work in that particular locality, if requested, he finds him a lodging, introduces him to the local clergyman and the other members of the church, and, if possible, to a local branch of the Society.

The Central Council is now engaged in extending this movement, if possible, all over the world. In many Colonial ports the Church abroad is now keeping an agent for boarding emigrant ships, finding out the Church people, seeing that they are properly lodged, and in many cases finding them work. This is being done in several parts of Australia and New Zealand, and also at Cape Town. At Hobart, immigrant ships are boarded by a member of the Society, and cards are given to every Churchman, telling him of men who will be ready and willing to make him at home in New Zealand. In Sydney the Society has gone a step further. There were no lodging-houses run by the Government for the reception of immigrants, so the C.E.M.S. has now started such lodging-houses, where Church people are given the preference, though others are not excluded, and here these emigrants stay, are advised as to their future, and, if possible, work is found for them.

With all this in mind one is bound to confess that the way in which we allow our Church people to leave our parishes at home without commending them to some clergyman abroad is little short of disgraceful. I found quite a number of Church folk on board the "Orient" liner on which I travelled who had no letters of introduction from home, though as ship's chaplain I did my best to supply the need. It makes one wonder sometimes, though perhaps it may be an unkind thing to say, whether there are not some clergy who cease to take an interest in Church people when their departure from the parish makes it no longer possible for them to be included in the local church statistics! One hopes this is not true, but the sad neglect of this obvious duty of commendation needs explanation. I often dreamt on my long tour of a day coming when by union with the Churchmen's Brotherhood in America we might form a great spiritual and missionary brotherhood of men of the Anglo-Saxon race who, wherever they went, would carry the spirit of Christian freemasonry into every parish, so that no Churchman, however humble, could ever feel the sense of loneliness and of isolation, and everyone in the parish would realise that whether he felt the need of the Church or not, the Church and the Church's Master at least felt the need of him.

This idea of Christian Brotherhood might be

fostered if we more frequently dismissed Church emigrants with a special form of service before they left their own parish, and if the new parish in a distant land had some simple form of service for the reception of a new arrival; it would at any rate emphasize the fact that the Christian Church is a great family, where men are least likely to be lonely or forgotten, and that we are indeed "members one of another."

One word in conclusion. The Men's Society is, above all else, meant to be, in the midst of much conventional Churchmanship, a witness of *true* Churchmanship—a leaven which is to influence the lump; but it can only be this if each and every member is living up to its two simple rules of prayer and service.

A number of slack members is bad for any society, but especially for a society which is meant, above all else, to witness to an ideal.

It ought not to be hard to find a few men in every parish who are ready to live up to the simple ideal of the Men's Society. The greatest care, however, must be taken lest men are admitted without a real knowledge of the Society's aims, and who are not ready to keep its rules; if they do get in, we must politely but firmly get them out, for even one or two of such men are apt to spoil the effective witness of the others; and the parish misses the splendid opportunity of the power of the

quiet witness of a body of praying and working Churchmen.

Let us be patient—aiming at quality rather than quantity; and before long, if the quality be right, we shall gain the quantity. Reality is always attractive, and never so much so as in the sphere of religion.

CHAPTER XII

BLACK NEIGHBOURS

BRANCHES of the English Church abroad have a responsibility to their coloured neighbours, and it is a responsibility that justice compels us to acknowledge. Before the white man came, the Australian aboriginal wandered free over the whole of the Australian continent. The Maori had colonised New Zealand years before the landing of Captain Cook, and long before the Dutch and English met in South Africa many black races had struggled for its possession. No doubt the expansion of the white races is a necessity, and though the history of the relations between white and black has not always been to the credit of the former, yet one hopes that on the whole the blacks have gained by the change. At any rate the fact that they were possessors of the soil when we arrived to develop the natural resources of the country to better advantage, should help us to realise that we are bound to consider their claims on us, and to do our best to share what we can of those advantages which civilisation and Christianity have made our own.

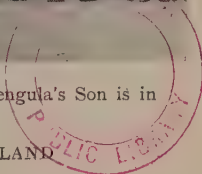


The Girls Grinding Corn for my Benefit



Group of the "Boys" with the Missionary. Lobengula's Son is in front of the Missionary

PENALONGA MISSION, MASHONALAND



The relationships between white and black in these three countries are not very similar. The Australian aboriginal is of a low type, and appears, except perhaps in certain districts, to be dying out. I was unfortunately unable to get to the Yarraba Mission in North Queensland, but I had a most interesting chat with the priest in charge. The natives seem very intelligent and delightful people when not spoilt by contact with the worst side of our so-called civilisation, and are very ready to be taught the Christian faith. In New Zealand the coloured race is of very different type; they appear to be gentlemen by nature. A delightful story is told of a chief in the Maori War, who having captured a British convoy of food and ammunition, subsequently sent his capture back to the British lines, for, said he, "How can the British give us a fight to-morrow if they have neither food nor cartridges?"

The African cannot understand a country where the coloured folk are received into society as they are in New Zealand, and where intermarriage between English and Maori is not condemned. The lady who entertained our present King and Queen on their visit to New Zealand, the wife of an Englishman, was a pure-blooded Maori. One of the best and most respected preachers in the Anglican Church is three parts Maori, and I had the pleasure of hearing an excellent sermon

addressed to a white congregation by a Maori priest. Most of the Maoris are now Christians, though some of them in the North Island, I understand, have a tendency to lapse into a sort of heathenism, and the Mormons appear to be making a good many converts. A large tract of country is reserved for their use, but in too many cases they do not appear to be developing it as they ought, though there are hopes of an improvement in this respect.

Coming from New Zealand to South Africa one finds an entirely different state of things, as I have already hinted. The Negro is a very different type to the Maori, and the colour line in South Africa is strongly marked. I addressed several congregations and meetings of "coloured men," the issue of mixed marriages; I found them extremely pleasant people to talk to, but quickly realised the difficulty of the mingling of the white and "coloured" in one church. I am not so foolish as to give any opinion on such a difficult question as the relationship, in the one church, of the white, the black, and the "coloured," which the Church of South Africa has to face.

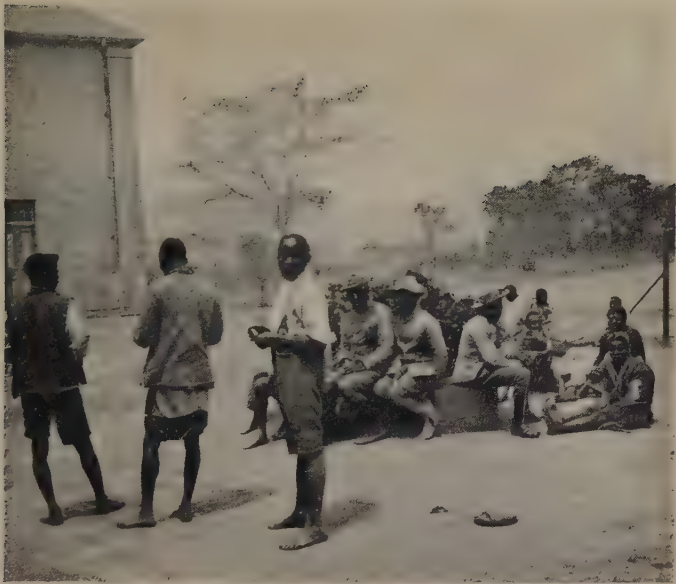
My experience of mission work and the attitude of the average white man to it was very largely that of the ordinary globe-trotter; time after time men in the railway carriage, seeing I was a clergyman, and finding out I was from home,

would explain to me that those who knew the native were convinced that missions were doing no good. Luckily I had the advantage of conversing with a good number of native commissioners, and in every case, amongst those I met, I found exactly the opposite opinion; many of them were ready to criticise quite freely certain missionary methods, but all of them were agreed on the truth of the report of the South African Native Commission, that missions were doing a very great deal of good. It is the old case of "a little knowledge being a dangerous thing"; those who have a superficial knowledge of the native condemn missions, those who know him well bless them. What the average man will not realise, as the late High Commissioner pointed out, is that we can no longer think of the possibility of "letting the negro alone" whether for good or for evil; the white man and the white man's civilisation has come in contact with the black. The question is: Are we to leave him to pick up our vices and do nothing to instil him with our virtues and the source whence virtue comes?

Opinions about mission work depend, in the main, on the point of view with which any particular individual looks on the native. If the negro is to him merely a beast of burden to be used for the white man's benefit, then anything which tends to teach him his value and increase his desires appears unnecessary and even harmful.

On one occasion in South Africa when I was travelling on Sunday I went into an hotel by a wayside station to have lunch; my neighbour at the table had been spending the hours of ease in taking too much liquor, and much to the amusement of the other guests in a loud voice began pulling the parson's leg. "I suppose you believe in educating these—niggers." I said, "Certainly, if we give them the right kind of education." He replied, "If you do, they will soon turn the likes of me out of this country." I retaliated that I was by no means sure that that would be a bad thing for the country. He was not quite so talkative afterwards, but the opinion of this drunken white is common amongst many with clearer heads than he evidently had that morning.

There are many, however, who feel that we have a duty to perform towards the native, and that he has a just claim on our care and generosity. There are many critics of missions among this class of white, but their criticism is both more just and more generous than among the former. I carefully abstained from saying anything about the native question to the numbers of Churchmen I addressed, though in my closing meeting at Durban I did venture to say, that I was sorry to find that oftentimes societies were formed among people outside the Church with the purpose of the study and discussion of this difficult question, while many



KAFFIRS WAITING FOR "PASSES," WITHOUT WHICH THEY
MAY NOT LEAVE THEIR HOMES



KAFFIRS MAKING PORRIDGE IN A COMPOUND ON THE
RAND, JOHANNESBURG

1.2.1917

members of the Church appeared to be unwilling to study it at all. The whole question is one of extreme difficulty, which only those on the spot can understand sufficiently to have the right to speak. It is very easy for an East End clergyman or a Labour leader to make sad mistakes when he touches the native question, through forgetting that the "bottom dog" of London is very different from his black brother in South Africa.

I visited one large mission station in Mashonaland which appeared to be especially commended by the authorities, I fancy, because the priest in charge was a man noted for his powers of discipline; and discipline is as important a factor in the improvement of the "Black" as it is in that of the "White." I saw something of the work of the Mirfield Brothers amongst the blacks in the mines of the Rand; and as I stood in one of the great compounds and was shown by an old college friend, now a labour agent in Johannesburg, the many different tribes of natives coming there from all parts of South and even Central Africa, one felt what an immense opportunity for propagating the Christian faith lies in the hands of the Church in the diocese of Pretoria.

CHAPTER XIII

WHITE NEIGHBOURS

BEFORE I close I must say something of the Church's other neighbours. It is so easy when one's knowledge of our Church's work abroad has been culled from missionary magazines, or speeches at missionary meetings, to have quite a false idea of the Church's position across the seas. Foolishly perhaps, having only read and heard about our own Church's work, I had a sort of idea that I should find her position compared with other religious bodies much stronger abroad than it is at home. I was, therefore, surprised to find how important a part is played in the religious development of these new nations by other religious bodies than our own. It is only right that we Churchmen should know the facts and give credit where credit is due. In many districts where the ubiquitous Scot is found in any numbers—and where is he not found?—the Presbyterians with their well educated ministry are in strong force. The Methodists are found in most places ; Rome is everywhere, and wherever

she exists she is prominent; the Salvation Army appears in many places to do the work (and very good work on the whole) of a Colonial Poor Law.

The conflict of sects is nowhere an edifying spectacle, but in lonely districts where the only church is a "union church," used in turn by the Church of England and the Protestant bodies, one feels the poor Bush settler must be a bit hazy on points of doctrine; his undenominationalism strong, and his grip on personal religion correspondingly weak. A chairman at one of my meetings expressed the hope that the Society I represented knew nothing of doctrinal differences, and was ready to embrace all and sundry within its fold. I replied that I believed that the duty of each section was to teach fearlessly and quite definitely the distinctive truths it held as its best contribution to the common weal, and that to whittle down the truth to please everybody was only throwing away the weapons of our Christian warfare. Two members of the audience were very loud in their demonstration of approval. I found afterwards they were the local Methodist and Presbyterian ministers, who told me that what Australia wanted more than anything else was definite religious teaching, as the only hope of making religion a power in the country.

The various sections of non-Roman Christianity find several points on which they naturally work together, especially in places where competition

for support is not so keen. In the struggle for religious education in Queensland the Church and the Nonconformist bodies fought side by side in favour of religious education in the State schools against the Romans and the Secularists. The strange combination of the latter was triumphantly defeated by the former by many thousands of votes. The New South Wales' scheme which, roughly speaking, is simply Bible teaching combined with "right of entry" for all religious bodies, is now being adopted in several States of Australia, and one hopes in time will be adopted in all. The clergy appear to find it work well, and many of them venture to point to it as the best solution for our difficulties at home. I was delighted too to hear from the head of a teachers' training college, a man of wide experience, that the masters warmly welcomed the clergy into their schools and were convinced that their presence was all to the good; a lesson that might be learned by our own National Union of Teachers.

Reunion is in the air. A friend of mine, a leading Wesleyan minister, who is now working in South Africa, told me he was afraid a too rapidly constructed union between the Protestant sects in a certain district in South Africa was not likely to last. In Australia the Presbyterians have been coquetting with the Church on the one hand and the Methodists on the other; one party, whom

a Presbyterian minister described as "Milliganites," who would correspond I suppose to our own High Church party, favoured union with the Anglican Church; the other section would prefer a union with the Methodists, and appear somewhat shaky over the question of Orders.

In the course of my travels on more than one occasion I met Messrs. Chapman and Alexander, two Americans who were conducting missions all over Australia; they were avowed "inter-denominationalists," endeavouring to teach the great basal facts on which all our Christianity depends. Several of the Australian bishops welcomed Dr. Chapman as a "prophet" who would do much to interest people in religion and lead them to take more interest in the particular denomination to which they were supposed to belong. I believe, from what I saw, the Church gained by this position; at any rate Dr. Chapman's mission, which preceded mine in Brisbane, undoubtedly helped towards the remarkable attendance of men who came night after night to a hall by no means in the centre of the town to hear what I had to say.

As I have said, Rome is everywhere. One of the biggest buildings in almost every township is Roman Catholic, with its convent school, and more often than not a splendid church attached. I was so oppressed with the visible importance of Rome and the comparative insignificance of

"England," at any rate so far as buildings were concerned, that when I first saw Adelaide cathedral from the train, I asked a fellow-passenger if that was the Roman Catholic cathedral. I was delighted when she scornfully replied, "Of course not; that is the Church of England." But it is not often that the Church of England cathedral looks more important than the Roman! Whatever one may think of Roman teaching, one cannot fail to admire her skill as well as the devotion of her people. Roman schools are everywhere admirably staffed from the number of celibate orders of both men and women who give up everything to join these teaching orders. It is hard quite to understand, to put it plainly, what game Rome is playing. They do not appear to endeavour to convert their non-Roman scholars; in fact in some instances they send lists of the Anglican children to the local clergyman, telling him who are communicants and who are not confirmed, and ask him to look after their spiritual welfare. Some think that they are playing a waiting game, and that by bringing great numbers of children into their schools are hoping to allay Protestant prejudice and win large numbers of their scholars' children to the Roman Church of the future. Whatever may be their aim, there is little doubt they are doing a great deal of good, though it is surprising to find members of our own Church who would be the first to raise the

cry of "No Popery" sending their children to these schools in preference to others in the neighbourhood. It is a pity that we have allowed so much of the secondary education abroad to fall into the hands of the Romans, though it is encouraging to find that much more is now being done to make up for lost time. I visited several splendid schools organised on the lines of our public schools and high schools at home. Many of the bishops, a few notably so, are doing good work in the cause of Church schools. One wonders how long the Protestant party will waste both time and energy in "shrieking" at Roman falsehoods instead of trying to teach the truth by copying her splendid self-sacrifice and devotion.

Several of our own clergy are the very best of friends with the Roman priests; one of them told me an amusing story. The local Roman priest and he were at a place of public entertainment together; my friend asked the priest how he dealt with the many callers at the presbytery. The jovial Irishman, who was in reality the most devoted son of his Church, replied in fun, "Shure at times I cut the bell rope." Some weeks later he sent for my informant to tell him that his jest must have been overheard, and that there was a certain amount of ill-natured gossip amongst his flock; he expressed his fears lest this gossip might get to the ears of the bishop, and was evidently

much distressed. My friend assured him if such a thing happened he could give ample evidence to the bishop of his devotion to his work. The good spirits of Father Pat quickly returned, and he came out with this assertion: "It is all the women, but glory be to God, there'll be none of them in heaven!" His companion demurred to such a statement. "You a Protestant and not know the Scriptures. Have you never read in the Book of Revelation that there was silence in heaven for the space of half an hour? That settles the question!"

This is not the place to discuss our great historic differences with the Roman Church. I only can give my impressions of her work in the Colonies.

Her devotion, as I have already said, is undoubted and wonderful; her moral teaching good in some respects and curiously weak in others. She has made a splendid stand in the matter of the artificial restriction of families, and I fancy most people would be willing to agree with an agnostic doctor I met, who told me that he was bound to admit the power of the Roman Church in keeping up the standard of purity among girls. He attributed it to the power and influence of the confessional, which he condemned as a universal system, but upheld as in some cases a great moral safeguard. On the other hand, the Romans are in most places terribly weak over gambling. Gambling is the

national sin of Australia ; and yet so far from Rome attacking it, she seems, by her support of the iniquitous system of raffles, to be even encouraging it. Her need of money has led her to be sadly indifferent in this important matter.

Well, Rome is an enigma—so good, and yet so bad ! One wonders how long she can retain her hold over a liberty-loving and democratic people, in spite of all her devotion ; but she has often upset prophetic calculations, and will no doubt do so again.

CHAPTER XIV

CONCLUSION

WELL, I have done ; and as I write the concluding chapter, in spite of all the obvious faults of this literary venture of mine, I am filled with a faint hope that it may give some of my readers a clearer idea of the problems of Church life abroad, and a greater sympathy with those who are working there.

I hope, too, that I have been fortunate enough to impart to some something of that missionary spirit which a visit to our daughter Churches is bound to inspire. I expect that many of my readers will be clergy. I cannot hope that the older clergy will find much to help them in this book, but perhaps some of the younger brethren may catch an idea here and there which may be of help to them in their future career.

It is the spirit of missionary enthusiasm more than anything else that we clergy want to catch. Without this spirit there will never be enough driving force in the Anglican Communion to enable it to travel far enough and work hard

enough to take the great share which God has given it in converting the world.

But the missionary spirit can do very much more than this. It seems to me quite impossible that any clergyman inspired with this missionary spirit can ever contemplate the Church's work merely from the point of view of those "who are inside." We clergy are only too prone to satisfy ourselves by the contemplation of a certain number of devout people who look up to us for guidance, and whom we can describe in that not very satisfactory term as "good Church people." If we were to gauge our own and the Church's work by considering not those who are inside, but those who, alas, are still without, we should be filled, not, I hope, with despair—for the man who believes in God can never despair—but we should be filled with a very real penitence and deep searching of heart, which might help us to realise that somehow or other everything cannot be well when so many people—and many of them by no manner of means the worst in the community—are in no sort of touch with organised religion. I do not believe that men generally have ceased to want God. The exact opposite is, I believe, the truth. On a certain Sunday afternoon as we were crossing the Tasman Sea some men asked me to go into the ship's smoking-room and start a discussion on religion and morality. We began our discussion, and it

lasted for well over an hour, until certainly I, and I think some of the others, were beginning to think we had had enough, so I closed the discussion and went for a walk on the deck. One of the men followed me. He was, indeed, as he expressed it himself, a "hard case." He had knocked about all over the world, and had seen most of the rough side of life; he told me that he had lost one of his eyes in a fracas in the streets of San Francisco. He stopped me in a quiet part of the deck, and, with some considerable emotion, said, "Look here, Padré, I am a pretty hard case, and am not over-much of a Christian, but I wanted to wish you 'God-speed' in the work you are doing. I know men of all sorts all over the world, and I believe that to-day men are just longing for God."

And not only are men vaguely longing for God, but we are bound to confess that a great number of those who are at present outside "the churches" are obviously filled with high ideals, and many of them are doing splendid service in the cause of their fellow-men.

Now we believe that Christianity is *the* one religion—that is to say, the divinely appointed way by which men are to find God. We believe, too, that the Church is the great brotherhood into which all who wish to serve their fellows are meant to be gathered, and there to be filled with the inspiration, knowledge, and powers to enable them

to perform this service. With so many outside the Church's ranks, it is time that we Church people, and especially we clergy, should go down on our knees and ask in all humility and penitence for the guidance of the Holy Spirit, that we may learn what is wrong with our presentation of Christianity and with the Church's appeal to men, which results in the sad fact that so many fine people are still outside its ranks. And we must ask this question with perfect openness of mind, ready to hear whatever message God has to give us, however distasteful it may be, and however contrary it may be to the ideas to which we have been accustomed. He would be a bold man indeed who would dare to say that he had discovered the answer, but I am going to be bold enough to say one or two things that I fancy we are meant to learn to-day. They have been said before, but as the great John Bright said, "If ever you want the world to learn anything, you must say the same things over and over again in a rather different way, and then at last your lesson may go home."

We clergy are in danger of exalting ecclesiastical virtues above what I may call the natural. We are so anxious, and quite rightly so, to fill our churches and to lead people to acts of religious observance and devotion that we are in danger of preaching the gospel of ecclesiastical observance rather than the glad tidings of a life which alone can be joyous

because it is lived in obedience to the will of God. So often one is startled by the splendid heroism and self-sacrifice of apparently irreligious men, whose conduct compares only too favourably with that of many religious people. I remember a South African solicitor, a very highly educated man, who had gone all through the South African War, telling me that it was a real blow to his faith to find that the "Tommy" who one moment would be cursing and swearing in a thoughtless and even Godless fashion, when the bullets began to whizz was ready to go out into the zone of fire and pick up a wounded comrade as if it was the most ordinary action in the world. We have heard lately of miners, many of whom, as far as external evidence goes, seem to show little interest in religion, yet when their fellows were in danger of death in the pit below, were ready to quarrel over the honour of risking their lives in order to save them. Now such men *are* "religious" men. If all virtue comes from God, then these men cannot be described as ungodly, and I cannot help feeling that it is because we have exalted what I have called the ecclesiastical virtues out of all proportion to the natural that such men as these are not won to the faith of Christ.

Again, I know that some will feel that I spoke too strongly and perhaps unwisely about "Party Spirit," and that the faults of which I spoke are



THE PENALONGA MISSION, MASHONALAND
Rev. H. Etheridge in the distance



RHODESIAN NATIVES WITH THE NATIVE COMMISSIONER



not nearly so common as many people suppose. I believe that is true, but unfortunately both the religious and secular Press, as well as our own Church conferences and discussions, are so full of these very subjects, that the world outside thinks that we care for these lesser matters much more than we really do. If the witness of the Church is to make a convincing appeal to the world at large, we must be ready to do anything to put such subjects in the background and show the world what things we really think important.

One often hears on Church platforms some Party enthusiasts saying that if only the particular form of worship or teaching of their particular party were adopted the world would be won. They point triumphantly to some well-organised parish where the principles of their particular party appear to have great attractive power. One goes to a similar meeting on the other side, and hears exactly the same kind of remarks made, and both are equally true. Anyone who has visited a great number of churches and parishes knows that it is not the method but the man that leads men to find Christ. I have found clergy, leaders of their particular party, who were obviously winning men and women to God, and yet their points of view were diametrically opposite. Now this is a fact which absolutely no one can deny, and I think its lesson is surely this: it teaches those

who would emphasize the importance of our party differences, and who shriek at the terrible danger, we are in through certain ecclesiastical practices that, after all, these matters cannot be either so important or so dangerous as they think.

Our real desire is to convert the world. If men and women are obviously converted, as they *are*, by *both* methods, then the real points of importance lie behind those things in which we differ. Cannot we therefore call a truce, agree to differ, allow by authority different forms of worship, and unite together to teach what we believe to be the truth?

Once again, I want to emphasize a subject on which I have already touched, that if at present our religious services do not appear to attract as they ought, we must, as a Church, consider where any change is necessary, and what those changes should be. We certainly have a tradition to which we must be loyal, but loyalty to the past must not make us any less willing to learn the lesson of the present.

If, too, we are to retain the devotion of the laity, we must realise that the laity will expect, as their devotion increases, to be allowed to have a much larger say and share in the Church's work and policy, and a larger share will train them to be strong "centres" to reach out and influence the "circumference."

I have said much to the clergy. May I say a word or two to the laity? It is no doubt inspiring to find hundreds of Churchmen ready to attend Church Defence meetings and curse a Government that dares to alter an establishment or rob us of our endowments. I often feel that I should like to ask many of those men whether they are really "playing the game." It may be, and in my judgment is, perfectly right to defend our Church from such attacks, but we have to realise that the best and really the only defence of the Church lies in attack; in other words, that the best argument for the defence of both establishment and endowment cannot be found by the study of ancient history or musty documents, but in the vigour and devotion with which the Church is trying to do its work to-day. In this present struggle with regard to the Church in Wales, we all know that the best defence of that gallant little Church lies in the revival which has taken place in its work during the last few years: church-defenders must be church-workers.

It is so easy for any of us, myself included, to criticise; there are many, and only too many, faults both in the clergy and in the Church as a whole, but men do not help the Church who tell you that they stand outside because of its faults: their duty is to come inside and make things better. I had the pleasure of giving a

so-called Churchman in New Zealand a piece of my mind, who told me, with evident pity for his friend, that a certain friend of his had given up going to church on Sundays and taken to playing golf, because there were certain church practices of which he did not approve! It is humbug like this that one hears only too often from the lips of certain of our laity who dare to call themselves Church people. I need hardly say that they are quite unworthy of the name. If they loved the Church they would not leave her because she was not perfect; they would work all the harder to bring her nearer to their own ideal.

But when all is said I suppose the real lesson that we all, and especially the present writer, need to learn is that the real thing that matters is a personal faith in the power which Christ sends into the world. "If we only believed"; if we only had faith to believe that behind the Church, with all its defects, there is the power of Almighty God—that Christ did mean what He said; if only we had the faith really to pray, the age of miracles would come again, and mountains of difficulty would be removed. And to our faith we must add love; a personal devotion to our Master. He won the world from sin by the Agony of the Cross; He blessed the world by bleeding for it, and we too can never bless the world in any other way. It is the selfishness, and the luxury

which engenders selfishness, that keeps men away from God far more than anything else, and the sad fact is that so often those who bear the name of Christ are only too unwilling to set the world the example of simplicity and self-denial which it so badly needs to follow. We fight over the meaning of the most sacred command our Master gave us when He said the words, "Do this in remembrance of Me," but we are only too ready to forget that "Do this" does not merely mean to eat and drink the consecrated bread and wine, but as we do that, to be willing, if need be, that our blood should be shed and our bodies broken for His cause and for the sake of His people. It is on Wagon Hill, on the monument erected in memory of members of the Imperial Light Horse who fell on that memorable spot, that English Churchmen must learn the spirit of their own high endeavour: "Tell England, you who pass this monument, that we who died serving her, rest here content."

THE END

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